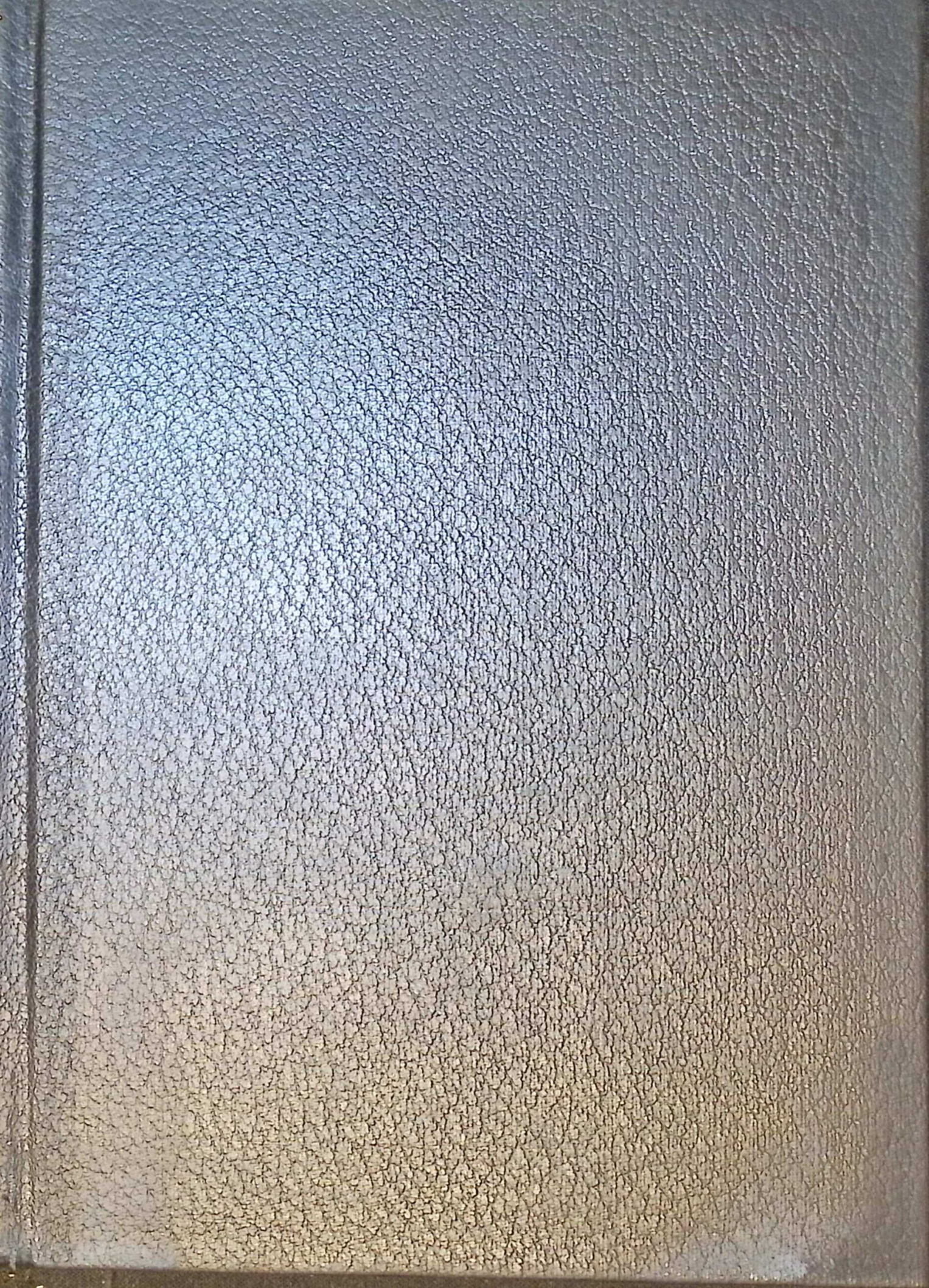

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Union Seminary Review

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THE UNION SEMINARY REVIEW

VOL. XXXVI. OCTOBER, 1924. No. 1.

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Entered at the Post-office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription—$1.50 a year in advance; foreign, $1.75; single copy, 40c.

F. E. MANNING, Business Manager J. C. WOOL, Asst. Business Manager

THE UNION SEMINARY REVIEW, being the only publication of its kind in the Southern Presbyterian Church, is an open forum where any one who stands for "the faith once for all delivered to the saints" is welcome to present his views on the great questions of the hour. Each contributor is solely responsible for the views expressed in his article.

EDITORIAL NOTES

NEW EDITORIAL STAFF.

The Union Seminary Review Association has elected a new editorial staff, as follows: Editor-in-Chief, Eugene C. Caldwell; Assistant Editors, James Sprunt and T. Layton Fraser; Missionary Editor, W. B. Patterson; Book Editor, Ernest T. Thompson; Review Editors, Edward Mack and W. Taliaferro Thompson; Business Manager, F. E. Manning; Assistant Business Manager, J. C. Wool.

For two years Dr. W. Taliaferro Thompson has served as Editor-in-Chief with signal success, and his resignation is accepted only at his earnest insistence, in order that he may devote more time to extension work. From all over our Church calls are coming for his services. Only by being released from the duties of Editor-in-Chief can he answer these pressing and

important calls. The new Editor-in-Chief accepts the position only because his colleagues, far more suited than he, cannot be prevailed upon to serve.

Under the editorial guidance of Dr. W. L. Lingle and Dr. Taliaferro Thompson, The Review has rendered an increasingly valuable service to our Church. The new Editor-in-Chief, keenly conscious of his limitations, can only promise to give of his utmost in an earnest endeavor to maintain the high traditions of the past. He expresses the hope that with the blessing of God The Review may continue to serve helpfully our beloved Church and the Kingdom of our Christ.

The Laymen.

The enterprising Business Manager of The Review reports a large increase of new subscribers among the laymen. That is cheering news. We plan to have in each issue an article of special value to our laymen. The present issue contains such an article. It is by J. S. Albertson, a student in the Seminary, entitled "The Spirit's Place in Personal Work." Recently a distinguished layman remarked that the greatest need now in our Church is Personal Soul Winning by the Laymen. Mr. Albertson's article should prove stimulating to laymen in their supremely important work of winning souls to Christ.

The Study of Hebrew.

Dr. Gribble, the young and vigorous Professor of Hebrew in Austin Seminary, makes his first appearance in The Review with this issue; and, if we have our way, it will not be his last. Dr. Gribble loves Hebrew and knows how to teach it. His article, most delightfully written, will open the eyes of those who read it to the practical value of Hebrew in the work of preaching.

B. B. Warfield.

The Review counts itself fortunate in being able to present to its readers an article on "The Millennium and the Apo-

calypse," by the late Professor B. B. Warfield, of Princeton Theological Seminary, who was known throughout Christendom as an eminent theologian and exegete. This article appeared first in the Princeton Theological Review, April, 1904, and is reprinted in our columns through the courtesy of that Review and of Dr. E. D. Warfield, President of Wilson College, Chambersburg, Pa., and brother of the late Professor Warfield.

President Warfield of Wilson College, and Professor C. W. Hodge of Princeton Seminary, are preparing to publish a complete edition of Dr. B. B. Warfield's writings. This is news which will be welcomed throughout the Southern Presbyterian Church, where the remarkable abilities of Dr. Warfield as theologian and exegete are gratefully recognized.

We here record our thanks to the Princeton Theological Review and to President E. D. Warfield for their gracious permission to publish this article and thus make accessible to our readers one of the ablest discussions on the Book of Revelation and the Millennium with which we are acquainted.

Religion and Science.

We call the attention of our readers to a pamphlet by Rev. G. F. Bell, D. D., pastor of Caldwell Memorial Church, Charlotte, N. C., entitled "Religion and Science, A Protest Against Dogmatism in Both." It is published by the Presbyterian Committee of Publication, Richmond, Va., price 3 cents. Dr. Bell read this discussion before the Presbyterian Ministers' Association of Charlotte, at whose request it has been published. We sincerely hope it will have a wide circulation, as it is especially valuable now, when the controversy between science and religion is so widespread and keen.

George L. Christian.

Dr. Walter W. Moore pays eloquent tribute to the character and services of this eminent lawyer and Christian gentleman. A leading business man of Richmond, who heard Dr.

Moore's memorial address on Judge Christian in Schauffler Hall, says in a letter to Dr. Moore: "I would like to get three copies of your address on Judge Christian, which, in my opinion, was one of the finest addresses that I have ever heard made on The Confederacy."

Copies of this issue of THE REVIEW may be had at forty cents each, or three for one dollar. Address Business Manager, U. T. S., Ginter Park, Richmond, Va.

Our Next Issue.

Among other good things the January, 1925, number of THE REVIEW will contain a notable article by Dr. Moore on the late James Sprunt, of Wilmington, N. C., who rendered a unique service to world-wide Christianity by establishing the James Sprunt Lectureship at the Seminary. Also an article by Dr. Edward Mack showing the conservative trend in recent Old Testament criticism.

A GREAT BOOK.

BY REV. CHARLES L. KING, D. D.,
Pastor of Grace-Covenant Church, Richmond, Va.

THE DEATH OF CHRIST. *By James Denney.* George H. Doran Co., New York. Pp. 339.

Let it be remembered that this article is not a review, but a testimonial concerning a book that has made a large contribution to the preaching of more than one minister. Students graduating from our seminaries in recent years have had their attention directed to this book. Fearing there may be members of the fraternity who have not yet acquired it, the writer offers this testimonial. When this book came from the press, the New York Examiner declared, "Exegetically considered, it is the most important book published within the memory of the younger generation of preachers."

The chief value of "The Death of Christ" is suggested in its sub-title, "Its Place and Interpretation in the New Testament." The author takes the very words of Christ, and those of the inspired writers, as the basis of his investigation. The student feels, on beginning his study of the book, that he is not following a writer who has set out to defend a theory, but a reverent mind searching for the truth. The index reveals the fact that something like three hundred passages of Scripture have been brought under the analyzing power of this great exegete. Therefore, the minister cannot find a better exegetical commentary. The author's expositions of important events in the life of Christ are illuminating and suggest an abundance of sermonic material.

The minister of today is confronted constantly with such objections as these: "If God is love, why is an Atonement necessary?" "How can forgiveness be free and at the same time based on the sacrifice of Christ?" Dr. Denney does not use the sledge-hammer in dealing with these and other objections to the Atonement; he uses the lance. With a pitiless poignancy he not only reveals the emptiness of the popular criticisms; he also lays bare the fatal defects in popular explanations of Calvary.

A careful study of this book inspires the desire to preach a series of sermons on Sin: "What sin means to man," "The meaning of sin for Christ," "The meaning of sin for God." The minister will want to follow with a series of studies on the death of Christ as set forth in the Synoptics, in the Johannine writings, in Paul's epistles, and in other New Testament writings. Another series suggested will be, "The necessity of the Atonement," "God and the Atonement," "Christ and the Atonement," "Man and the Atonement." When the preacher has dealt with these topics he still has the hundreds of great texts treated by Denney in this volume.

JUDGE GEORGE L. CHRISTIAN.

Address by Rev. W. W. Moore, D. D., LL. D., at the Memorial Service in Schauffler Hall, October 5, 1924.

Twenty-nine years ago, when the trustees of the Seminary were considering the question of moving the institution from Hampden-Sidney to Richmond, there were not a few of the ablest men in the Church who believed that such action would be disastrous to the Seminary and who therefore earnestly opposed it. This opposition was so formidable and represented so much talent and influence not only in other parts of the Synod, but in Richmond itself, that it required no little courage for any Richmond man to advocate the proposed change of location. There was deep affection for the old site, where the Seminary had served the Church nobly for eighty-six years. It was a place of many hallowed memories and inspiring traditions. It was and is a place of peculiar social charm and of peculiar religious influence. The ties binding that community and the Seminary together had become so strong and the institution seemed to be so firmly anchored to its original site that a distinguished university chancellor, who was an alumnus of the Seminary, exclaimed when the first suggestion of the removal came to his ears: "You might as well talk about moving the Blue Ridge Mountains." On the other hand was the indisputable preference of theological students in general for seminaries situated in centers of population and influence, where they could observe or engage in all forms of Christian work and where they could hear the best occasional lecturers and preachers. This was shown by the drift of our students to institutions more advantageously located, notwithstanding their emphatic statements that there was no better faculty than that at Union. It has become almost an axiom in educational circles that all professional schools, whether of theology, medicine or law, as distinguished from academic colleges for boys, should be planted in large communities. This is especially true of schools of theology, since the Protestant

idea of a divinity school is not monasticism but ministry; not monkish seclusion from the world, but genial, helpful, Christ-like mingling with one's fellowmen. Moreover, the trustees, after years of earnest effort, were forced to admit that it was impossible to secure the requisite endowment and equipment of a modern seminary at the old site. They therefore decided that, in order to arrest the drift of our candidates for the ministry to other institutions and in order to secure the steady and large growth of the Seminary throughout the future, it must be transplanted to a more central and accessible site in the midst of the running currents of life, one sufficiently retired from the noisy rush of business, to encourage study, yet not so far from the life of men as to make its atmosphere monastic. The need was to put the institution into more effectual contact with the great throbbing heart of the Church and with all the varied lines of her world-wide work. This, however, meant the abandonment of the buildings which had served its purposes for nearly seventy years; and the institution had not a cent for the creation of a new outfit elsewhere. In fact, the great difficulty which had for thirty years deterred the trustees from decisive action in regard to the removal, which nevertheless they knew to be inevitable sooner or later, was the apparent impossibility of securing the large sum of money which would be required to provide new buildings. But after full discussion at a meeting in 1894, the Board appointed a committee to receive and consider offers of sites and inducements. The question as to whether Richmond should make such an offer was not so simple as you may at first sight suppose for the reason already stated, namely, that there was in the city itself very influential opposition to the whole plan of the Board for transplanting the institution. Therefore, several mass meetings of the Presbyterian people were held for the purpose of giving them the opportunity to express themselves on this question.

The Progressiveness of a Veteran.

One of the men in this city who had understanding of the times to know what Israel ought to do and who had the courage to express his convictions, whether people liked them or not, was Judge George L. Christian. The first time I ever heard him speak was at a mass meeting in the First Presbyterian Church here. He advocated the concerted action of the people of Richmond to secure the Seminary for their community. I was struck with the soundness of his views, the clearness of his statements, and especially with the temperate and conciliatory tone of his remarks. The subject had stirred up considerable feeling in some quarters. In fact, nothing in the past half century had so deeply moved our people as the question about the location of the Seminary. His discussion of it was in the finest spirit. All our people know now that the great development of Presbyterianism in Richmond dates from the coming of the Seminary to this city in 1898, but Judge Christian was one of those who had the prevision of it before it had come to pass.

There are those who have occasionally intimated that the veterans of the Confederacy were unduly conservative, that, in fact, they were reactionaries. This is a mistake. Some of them were, but most of them were not. It is the Confederate Veterans who, after losing everything in the war except their self-respect and honor, have by sheer force of character and will and industry rebuilt the devastated South. Many factors have of course entered into this colossal task—the rehabilitation of the South—but the leaders of it have been the men of her immortal armies. They have not been "mossbacks." They have been progressives. Take this matter of which I am speaking as an illustration. The men who gave weight to the movement which resulted in giving our Church a great seminary instead of a small one were Confederate Veterans, men like Dr. A. C. Hopkins, of Charles Town, the fighting chaplain, who on the field took command of his company when the captain was shot down, and who was afterwards President of our Board of Trustees and Moderator of

the General Assembly. Rev. S. Taylor Martin, one of the most intrepid and daring captains of artillery in the Confederate service; Major T. J. Kirkpatrick, of Lynchburg, the gallant commander of Kirkpatrick's Battery; Colonel William J. Martin, of Davidson College; Dr. H. G. Hill, of Maxton, N. C.; Dr. James P. Smith, last survivor of Stonewall Jackson's staff; Rev. J. P. Gammon, Mr. S. H. Hawes, Judge Christian and others. There were of course many younger men who stood with them and gave the movement vigorous support, men like Dr. R. P. Kerr, Mr. C. D. Larus, Mr. George R. Cannon, Mr. John S. Munce and others, but they would themselves have told you that without the leadership of the veterans the thing could never have been done. The leading advocate of it on the floor of the Synod of Virginia in the meeting at Charleston which decided it was Major Kirkpatrick. The leading advocate of it on the floor of the Synod of North Carolina was Colonel Martin, both of them highly honored officers of the Confederate Army and both at that time active members of our Board of Trustees.

At a little later stage it became necessary to choose one site from a number of desirable ones offered. Those members of the Board's committee on the selection of a site who did not live in Richmond, and therefore did not have first-hand knowledge of such matters, were perplexed. Local sentiment seemed divided. It was, I think, the opinion of Judge Christian that really brought the committee to a decision in favor of the site in Ginter Park which had already been advocated by Dr. R. P. Kerr, Dr. J. C. Stewart and others, with the result that, as Dr. McClure, of McCormick Seminary, says, "No seminary in America has a more beautiful location or a more desirable environment."

In 1898, the year the Seminary came to Richmond, Judge Christian was appointed a member of the Board of Trustees and continued to serve the institution in that capacity till the end of his life. He became successively a member of the Finance Committee, the first Vice-President of the Board, and Chairman of the Executive Committee. For twenty years he held the last-named position. As these are the years during

which the institution has made its most rapid growth, the responsibilities of this committee have been heavy and its labors incessant. Never was a committee more faithful or more capable. Through long and fatiguing sessions they toiled at their task year in and year out patiently and cheerfully. The crippled chairman, with his crutches, was always present, and even in the last months of his earthly life, while bearing the burdens of age and illness, he persisted in the performance of his duties and was always ready when necessary to call the committee to meet in his own home. During all these years of great expansion, when the attendance of students at the Seminary has increased 100 per cent and its assets have increased six-fold, he was the legal counselor of the Board and the Committee, rendering without charge services of very great money value to the Church. It was a labor of love.

I have made these introductory remarks on Judge Christian's relations to the Seminary in order that those of you who did not know him personally might understand why we wish to honor his memory in a special service in this place at a time when our students are present, as well as our people of this congregation and community.

A Many-Sided Man.

In a brief biography of him, printed some ten years ago, Dr. Lyon G. Tyler, President of William and Mary College, said: "Many men attain eminence in their chosen fields of labor, some in more than one field; but it is rarely that any man is able so to impress himself upon the life of a community as has George Llewellyn Christian, soldier, lawyer, jurist, banker, literateur and business man. How true that is appears from even the briefest enumeration of the positions of trust and honor to which he was successively advanced by his fellow-citizens: President of the Common Council of Richmond, Judge of the Hustings Court (1878), President of the Richmond Bar Association, President of the Virginia Bar Association, Founder and Editor of the Virginia Law Journal (1884), President of the Richmond Chamber of Commerce

(1892), President of the National Bank of Virginia (1893), President of the Virginia Trust Company (1904), President of the Virginia State Insurance Company (1904), Director of the First National Bank and of the Savings Bank of Richmond, member of the Board of Governors of the Medical College of Virginia, Grand Commander of the Grand Camp of Virginia, United Confederate Veterans, and Chairman of its History Committee, Treasurer of the Southern Historical Society and a member of its Executive Committee, Treasurer of the Confederate Memorial Association (Battle Abbey), member of the Advisory Board of the Jefferson Davis Memorial Association and also of the Confederate Memorial Literary Society, Ruling Elder in the Second Presbyterian Church of Richmond, Trustee of Union Theological Seminary for twenty-seven years, as already stated, Vice-President of the Board for eighteen years, Chairman of the Executive Committee for twenty years and member of its Finance Committee for twenty-six years. For any man, even without any physical handicap whatever, to have filled so large a place in the life of his community and in the leadership of its best activities would have been a remarkable thing, but that it should have been done by a man who had been maimed in battle when a boy and compelled to walk on crutches for sixty years, suffering at times excruciating pain, a man with a fragmentary education, in a war-ruined land and among an impoverished people, shows clearly that his career is worthy of careful study by the young men of our more favored time.

George L. Christian was born in Balfours, Charles City County, Va., about twenty miles below Richmond, on the 13th of April, 1841. In addition to the classical education he received in the Taylorsville and Northwest Academies, he had unusual opportunities for observing the proceedings of the courts of his native county, as his father was clerk of the court and the boy was employed for a time in his office.

Lee and the Army of Northern Virginia.

At the age of twenty, in answer to his country's call at the outbreak of the War Between the States, he enlisted in the Second Company of Richmond Howitzers, First Virginia Artillery, Second Corps of the Army of Northern Virginia.

It may well be questioned whether there has ever been an army in the history of the world superior in its personnel to the Army of Northern Virginia.

The Southern States withdrew from the Union in order to save the Constitution and to solve in an honest and peaceable way the difficult economic problem which had been thrust upon them by the mother country. Their desire was to get rid of the institution of slavery by gradual emancipation, so as to avoid the frightful consequences which were sure to follow from sudden and violent emancipation, as two generations of our people have seen with their own eyes. Desiring only to withdraw in peace, the South was totally unprepared for war, without an army, without a navy, without munitions, and without the manufacturing establishments necessary to provide them, as it was a predominantly agricultural region. Yet when war was forced upon her she placed in the field an unsurpassed army which held at bay for years and defeated time after time forces vastly superior to themselves in number, resources and equipment, and they were good soldiers, too. One reason for this was that their commanders were admittedly superior to those of their opponents in military genius. This is no mere partisan opinion. President Roosevelt himself has said in his life of Thomas H. Benton that "the world has never seen better soldiers than those who followed Lee, and their leader will undoubtedly rank without any exception as the very greatest of all the great captains that the English-speaking peoples have brought forth." Another reason for the extraordinary success of the comparatively small and ill-equipped Army of Northern Virginia was that it was made up so largely of the picked young men of the South. There were many men in the armies of the North who were just as good men in every way as any of those in the armies of the

South. But their armies were differently made up. There were more different kinds of men in the armies of the North—more foreigners, for instance. The population of the South was more homogeneous. Take the Howitzers, for instance; recall those whom some of you knew personally. Is it possible to imagine a more intelligent, more courageous or more reliable body of troops than one composed of such men as George L. Christian, S. H. Hawes, J. Taylor Ellyson and scores of others who have been our foremost citizens? Those of you who did not know these men should make a point of studying Shepard's statue of the Howitzer at the intersection of Park Avenue, Grove Avenue and Harrison Street. This city has been peculiarly fortunate in its monuments. One of the New York papers once said of the numerous statues in that city that, while many of them were of high artistic merit, others were only fit for the junk pile. Richmond has more monuments for its size than any other city in this country, and there is not one of them that we would be willing to part with, from the great statues of Washington and Lee and Jackson and the rest down to the simple figure of the Howitzer with the sponge staff and rammer in his hand. It is the least pretentious of them all, but it is of unsurpassed grace of form and purity of face. The slender, lithe figure and the fine features of this youthful artilleryman convey a true idea of the make-up of that marvelous army which was always outnumbered, but never outfought.

The Young Artilleryman.

Young Christian was in every battle in which his company participated from May, 1861, to May 12, 1864. On that day in the battle of Spotsylvania C. H., to the left of the famous "Bloody Angle," he was struck by a cannonball which carried off one foot and all the heel of the other, and which of course not only rendered him unfit for further duty in the field, but made him a cripple for life. "He was taken up by one of his comrades of the Richmond Howitzers and was put behind a tree, where he remained bleeding and on damp ground from

8 o'clock in the morning until 5 in the afternoon. Then he was carried half a mile to the rear and laid in a wagon, the body of which was covered with straw, where the surgeons operated on him. Later he was driven in the vehicle two miles farther behind the lines and was placed on the floor of an old tobacco barn, crowded with wounded and dying men. Here he lay for a week with no medical attention and little food. Then both wounds were dressed for the first time since the operation on his leg in the wagon the day he was shot, and of course both wounds were by this time dreadfully inflamed, extremely sore, suppurating freely, and as they had no antiseptic then, both had become horribly infected. He was hastily operated on again. The next time the amputated stump was dressed the ligatures came loose, the leg began to slough off, and though it was saved, it gave him trouble the rest of his life.

While young Christian was lying close to death, practically within the Federal lines, his ancestral home in Charles City County was burned by the enemy and his mother died. The family that was caring for him and for a few others was 'eaten out'—a not infrequent experience in those days—when it had exhausted all its food it had to arrange for the wounded to be carried elsewhere. Fortunately for George Christian, the friend of a dead army comrade had told him that when he was well enough he wanted him to come to his home, which was located in the Green Spring district of Louisa. It was a forty-mile journey over rough roads, but it was cheerfully undertaken. It consumed two days at the very time when the pains from the wounds were almost intolerable." 'The only way I could travel,' the sufferer wrote years afterwards, 'was by lying flat on my back and dangling my pieces of legs in the air.' He arrived at the home of his friend, James M. Vest, alive but hardly more than alive. Two days after he reached this refuge the battle of Trevillian's Station was fought just three miles away. Two of the badly wounded from that action were brought to the Vest's. Their house was crowded; the labor of caring for so many ill men was tremendous. Yet Mrs. Vest herself tended all of them and dressed their horri-

ble wounds twice a day. What this meant can only be hinted at in a day of squeamish stomachs. Suffice it to say that infection was at its vilest, just one stage short of gangrene.

Law Student for Five Months.

At length George Christian began to mend and crawled around the yard on all fours. His share in battle was over; he was to be a cripple the rest of his life. The sentence did not affright him. Before he could boast a pair of crutches of his own—as soon, however, as he could put his weight on the one ankle left him—he bade his friends good-bye and went to the University of Virginia." (Richmond Evening News Leader.) In an article entitled "Reminiscences and a Contrast," contributed by Judge Christian himself to the Alumni Bulletin of the University, he says: "My parents were dead; my home was in the enemy's lines; every house and nearly everything else had been burned, carried away or destroyed; I had but one change of clothing, one blanket, and an oilcloth that I had used in the army; and all the money I had was $100 in Confederate money (worth about $2.50 in gold), which a friend in Richmond had kindly loaned me, and my pay as a retired soldier, worth about 35 cents a month in gold.

With this meager equipment and slender means of future support, and just able to hobble a little on crutches, I landed at the University about October 1, 1864. Without the previous experiences, hardships and dangers endured as a soldier I feel sure my heart would have quailed at the obstacles then before me, but disciplined and strengthened by these, I was not dismayed, and determined to *try* to do something by which I could make my living; and having had some training in the clerk's office before the war, I determined to study law." When he told Dr. Maupin, the Chairman of the Faculty, what he wished to do, and explained in answer to his questions what his mental training and physical and financial equipment were for the task he had set himself, it was not difficult to see that Dr. Maupin thought he had undertaken the *impossible*. The only law professor then at the University was the famous John

B. Minor. Both of these gentlemen treated the shattered young soldier with the utmost kindness. Dr. Minor made him spend two nights at his house, and he says: "I can never forget how my heart swelled with pride when he introduced me to his little daughter as one of the brave soldiers of General Lee's army who had been shot down in battle in defense of his country and was now struggling again to try to fit himself to fight successfully the battle of life. That introduction," he says, "seemed to cover his whole case, and certain it is that it opened the door of that child's heart to him which was never closed thereafter."

After securing his room, for which he contracted to pay $20 a month in Confederate money, about the whole of his pay as a sergeant of artillery, the next thing was how to get something in the way of furniture to put *in* his room. The cost of matriculation had taken nearly all the money he had, and so he was, as he expressed it, flat on his back again. He soon found a room-mate, another Confederate soldier, William C. Holmes, from Mississippi, whose right arm was shattered. Christian then wrote with facility and took copious notes of the law lectures, while Holmes, owing to his wounded arm, wrote slowly and with great difficulty. They therefore entered into a compact that Christian should do Holmes' writing and Holmes should do Christian's walking, and this contract was faithfully observed by both parties. "Indeed, neither could afford to break it, even had he desired to do so." Here is how they contrived to set up their quarters, as George Christian himself told it. "Holmes, like myself, had his army blanket and oilcloth. We spread one of each of these on the floor and covered with the other two; and these constituted our bed during our whole stay at the University. . . . Our next necessary article of furniture was a wash basin. I recall that we borrowed a tin one from Professor Minor until we could buy one, for which we paid $5 in Confederate money. We also bought a blacking brush, for which we paid $6 in the same currency, as a memorandum of my expenses kept at the time shows. We secured in some way two split bottomed chairs, a little rough pine table, and these, with a bottle to

hold our candle, constituted the entire outfit and furnishings of our room. The University furnished our fuel, consisting for the most part of chestnut wood, but as all apprehension of danger to our *carpets* from popping were as remote as the carpets themselves, we did not complain of this fuel. . . . We could not indulge the luxury of a janitor, and so had to make our own fires. The fire-making, and especially the wood-splitting, in the case of my room-mate and myself, were quite formidable. As before stated, Holmes had the use of only his left arm and I had only a part of my right foot. The noble wife of Mr. Vest, who had nursed and cared for me at her home when I was wounded just as if I had been her own son, and whose name will ever be as a sweet fragrance in my memory, had sewed some sheepskin pads on the knees of my pants, and on these, until I could procure an artificial limb, I stumped around and did the wood-splitting, while Holmes 'did the rest' of the cleaning up, our bed remaining stationary and ready made *down* if not *up*." Dr. Douglas Freeman, in writing of him at the time of his death in the News Leader, says: "One can see him plodding agonizingly along on his knees up West Lawn and around to the woodpile, and there, still on his knees, one glimpses him painfully splitting the chestnut logs: the one picture is enough to make a city bare its head today as his funeral cortege passes to Hollywood."

The two maimed young veterans had permits to draw rations as retired disabled soldiers from the Delavan Hospital in Charlottesville. Holmes drew these rations every two weeks, and they had to pay $5 drayage each time to get them to their storeroom, which was just a box in their living-room. Necessarily these rations were very, very scant, but he says that by rigid economy, supplemented daily with mixtures of soup, "slosh" and "scouse," we made out to "fill up" fairly comfortably twice a day, and knowing "it was the best our poor country could do," so we "ate our grub," studied our lessons, sang Loriger, Jimmy Collier, Old Black Joe, Massa's in the Cold, Cold Ground, Annie of the Vale, Lorena, etc., and were comparatively contented and happy. We knew that we had done our duty to our country, and were earnestly striving as

best we could to fit ourselves for the further struggles and duties of life, looking forward confidently to the time when our country would have won its independence. . . . We never dreamed for an instant that the "just cause," for which we had fought and sacrificed so much, could by any possibility fail."

"Every student then at the University was a wounded Confederate soldier, or too young or too infirm to enter the Confederate Army. Of those in the law class four had their legs shot off, two had their arms off, four others were severely wounded either in their arms or legs, and these constituted at least two-thirds of the whole class."

"After Sheridan had ravaged the valley and had driven the little army of Early before his "overwhelming numbers and resources," he came down via the University on his way to join Grant, then in front of Lee at Richmond and Petersburg. When they heard of Sheridan's approach, the latter part of February, 1865, every student with one exception left. George Christian left on the last train over the Virginia Central (now the C. & O.) Railroad." After several stops at the homes of friends he reached Richmond at the end of the first week in March. "He did not permit himself to think that the collapse of the Southern Cause was at hand. Instead, as confident as he was necessitous, he got employment in the Treasury Department, and as rumors came of disaster and defeat, he mocked them. Even when he saw that Richmond was being evacuated, he reassured himself and his friends with the argument that Lee was merely relieving himself of the defense of a fixed position and would carry the war into the open when, as always, he would defeat the enemy. In this belief young Christian slept through the awful night of April 2d to 3d in peace unshaken. The next morning, with the city in flames and the Federals streaming in, Christian decided he would leave." But, after all manner of efforts to get a horse or mule or anything that could carry him out of the fallen capital, he found he would have to stay.

The Post-Bellum Struggle.

"The war was over, but not the suffering or the heart-burning." Judge Christian says that General Weitzel, of the Federal Army, to whom the formal surrender of the city was made, acted like a gentlemanly, brave and magnanimous soldier, and his conduct towards the people of Richmond and his treatment of them were, on the whole, good and kind. He says, too, that his soldiers were generally well behaved, only a few outrages being committed by them. He says of one of these: "They saw that I was a crippled Confederate, unable to harm them, and, with one exception, they did not try to hurt me. On the occasion to which I refer I had come through the Capitol Square and was crossing Ninth Street just by St. Paul's Church, when a Federal cavalryman came galloping up Ninth Street and came so near riding over me that I threw up my cane to ward off his horse. He jumped from his horse and knocked me down three times as fast as I could get up. This was not hard to do, however, as I was very unsteady on my underpinning at the time and he was a stalwart but cowardly scoundrel. A citizen ran to my assistance, but the ruffiian knocked him down, too, and then remounted his horse and rode off." "Hard, hard days of humiliation they were—difficult enough for any man, and almost hopeless, it would seem, for a cripple who had no money and no other immediate equipment for the law than five months at the University of Virginia. But he had determination, he had industry, he had the same superb courage that had sustained him through his illness, he had that self-discipline which was the greatest thing Southern men brought from the field of defeat except, of course, their self-respect, so," as our gifted editor says, "from the day of the evacuation, bravely he limped, and always upward. He was judge till the Readjusters threw him out; he was successful in his practice financially and in reputation," and, as already indicated, he went steadily from one position of responsibility and honor to another. "In the honorable practice of his profession, in the calm administration of justice, in the unselfish service of his

city, in the faithful forwarding of his church, in all good works and in all his countless efforts to help others, he limped not at all: his courage needed no crutch; his spirit needed no staff." (Times-Dispatch.)

Therefore, as Dr. Freeman says, "On one leg and in pain he went farther than most men ever get with two legs and health. It was the Confederates' way." They defied their suffering and poverty and their handicaps and made themselves producers in industry and leaders in professions.

Authorship.

In spite of his large practice and his exceedingly busy life in other ways, Judge Christian wrote rather copiously on several subjects and always in a forceful and interesting fashion. His literary career may be said to have begun in 1884, when, with his law partner, he established the Virginia Law Journal, which he conducted and edited for sixteen years. As Chairman of the History Committee of the Grand Camp of Virginia, United Confederate Veterans, he collected and published a series of pamphlets, including "The Confederate Cause and the Conduct of the War Between the States" (in collaboration with the late Dr. Hunter McGuire); "Confederate Memories and Experiences"; "Sketch of the Origin and Erection of the Confederate Memorial Institute" (Battle Abbey); "The Life and Character of Abraham Lincoln"; "Address on John Tyler"; "Charles City County"; "Recollections of the Bench and Bar in Richmond"; "Life of Chief Justice Taney," and "The Capitol Disaster." In that catastrophe he had a narrow escape from death; when the crowded floor of the Capitol collapsed, carrying down hundreds of men into its ruins, he was saved only by the bodies of two other men who were killed. That was in 1870.

Naturally, his writings were largely occupied with the war. Few misrepresentations have been more industriously and successfully fostered than the libel that the South was fighting for the perpetuation of slavery. As to Virginia, the charge is little short of infamous in view of the record of the State in

endeavoring to prevent the establishment of the slave trade, her efforts being defeated by other States, among them three of the New England States, as well as four of the Southern States. Hear these words of General Lee written in December, 1856: "In this enlightened age there are few, I believe, but will acknowledge that as an institution slavery is a moral and political evil in any country. It is useless to expatiate on its disadvantages. I think it, however, a greater evil to the white than to the black race, and while my feelings are strongly enlisted in behalf of the latter, my sympathies are strongly for the former. While we say the course of the final abolishment of slavery is onward and we give it the aid of our prayers and all justifiable means in our power, we must leave the progress as well as the result in His hands who sees the end and chooses to work by slow influences" (Life by Fitzhugh Lee, page 64). Mr. Lincoln himself, who was also a Southern man, born in Kentucky, said in 1852 in his eulogy on Henry Clay: "Cast into life when slavery was already widely spread and deeply seated, he did not perceive, as I think no wise man has perceived, how it could be at once eradicated without producing a greater evil even to the cause of human liberty itself. His feeling and his judgment therefore have led him to oppose both extremes of opinion on the subject. Those who would shatter into fragments the union of these States, tear to tatters its now venerated Constitution, and even burn the last copy of the Bible, rather than that slavery should continue a single hour, together with all their more halting sympathizers, have received and are receiving their just execration, and the name and opinion and influence of Mr. Clay are fully, and, as I trust, effectually and enduringly arrayed against them." (Abraham Lincoln Speeches, Letters and State Papers, Volume 1, page 174.) That's what Mr. Lincoln thought of sudden emancipation then—ten years before the war.

Mr. Lincoln, at his inauguration, proclaimed: "I have no purpose directly or indirectly to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so."

President Davis declared (during the war): "We are not fighting for slavery; we are fighting for independence."

Judge Christian's own emphatic statement on this point is this: "No man ever saw a Virginia soldier who was fighting for slavery."

When the war closed at Appomattox our people accepted the decision of the sword with manly sincerity, without apology and without complaint. As brave and chivalrous men they had never dreamed of blaming their gallant foes for acting upon their convictions of duty and fighting for what they believed to be right, and they supposed, of course, that their actions, too, would be viewed in the same way by those on the other side. It was therefore with a shock of indignant surprise that they discovered that, while many of their former adversaries did take this just view of the South's devotion to her conscientious convictions, many others were determined to fasten upon her, if possible, the stigma of treason and to blacken the character of her heroic defenders, and that partisan misrepresentation and slander spread abroad by a portion of the teeming press of the victorious and wealthy North were the means by which they proposed to accomplish their purpose. Under the inexorable necessity of rehabilitating their ruined country and in the midst of their hard struggle for the barest necessaries of life, the men of the South, decimated, broken and impoverished as they were, leapt to the rescue of their honor thus assailed, and thanks to the labors of various historical committees of the Grand Camps, aided by not a few of the just and honorable men of the North who had withstood them on the field, and by an increasing number of others in the South who could secure leisure from the absorbing struggle for bread, these foul aspersions were shown to be false, and the character of the Confederate soldier vindicated before the world. We can never sufficiently express our appreciation of the service rendered in this vindication by Northern writers of veracity and courage like Charles Francis Adams and Gamaliel Bradford, of Boston, as well as Southern workers like Judge Christian. Of course, nothing is farther from my purpose than to stir any bitter memories. North and South alike,

we are now all for the Union. In referring to the struggle of the sixties and the stainless honor with which the men of the South maintained their cause, "we seek," as Mr. Davis said, "but to revive a memory which should be dear to all of us, North and South, and which we should pass on to our children as a memory which teaches the highest lessons of manhood, of truth, and of adherence to duty." We count him the true hero of the present, "who puts the past in its truest light, does justice to all, and knows no foe but him who revives the hates of a bygone generation." As to the past, we ask nothing more than the truth. We shall be content with nothing less. Our purpose in having the whole truth brought out is really conciliatory, and to explain some things that may appear contradictory. "It enables both parties in that struggle to give full credit to each other for patriotic motives, though under a mistaken view of what that patriotism may have required. It shows why no attempt was ventured to bring attainder of treason against the Southern chiefs, which could not afford to be ventilated before any civil court under the terms of the American Constitution. It explains how through a noble forbearance on both sides (always excepting the infamies of the Reconstruction period) the wound has been healed in the complete reconciliation of a divided people. It explains how we of the South, convinced of the rightfulness of our cause, can accept defeat without the blush of shame mantling the cheek of a single Confederate of us all; and while accepting the issue of the war as the decree of destiny, openly appeal to the verdict of posterity for the final vindication of our career."

When this service was arranged it was my intention to give some analysis of Judge Christian's character on other lines, speaking in a somewhat intimate way of his personal traits, especially his sunny disposition, his genial manner, his bubbling humor, his hearty laughter, his ideal hospitality, his genius for friendship, the wealth of affection that he lavished on his friends, his personal antipathies, his strong prejudices—for, like many other positive natures, he had his prejudices—his intense dislike of pretentiousness (few things about him

struck me more than this), his tenderness of heart, his fatherly and affectionate way with the young girls who came before the Session to be received into the church—and many other traits; but it has seemed to me important to try to give these students some idea of the great causes to which he devoted his life, so little understood by some of the young people of our time—and the great principles that governed his actions in his more public relations. And there was not time for both lines of treatment.

George L. Christian—golden-hearted gentleman, steadfast friend, exemplary citizen, devoted patriot, who with honor stainless and conscience inviolate stood the great test of the sixties—good soldier of his country, good soldier of Jesus Christ and faithful servant of His Church and her institutions—heavily handicapped but moving on undismayed and buoyant—

Browning might have had him in mind when he wrote these lines:

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

I had known him intimately for many years, but I never knew how accurately those lines of Browning described his courageous faith until one day he gave me a typewritten copy of Washington Gladden's poem entitled "Consolation of One Who Disbelieves," expressing his hearty concurrence in those sentiments which at first look like those of a mere moralist, but which conclude with the note of personal faith, and I know nothing that seems to me to represent more accurately some of his principles and views of life:

"In bitter waves of woe
Beaten and tossed about,
By the sullen winds that blow
From the desolate shores of doubt,

Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail;
I know that right is right,
That it is not good to lie,
That love is better than spite,
And a neighbor than a spy;
I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;
That the rulers must obey,
That the givers shall increase.
That duty lights the way
For the beautiful feet of peace;
In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear;
That faith is truer than doubt—
And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side,
And somewhere beyond the stars
Is a Love that is better than Hate
Where the night unlocks her bars
I shall see Him and I shall wait."

And there, in the land of light, in the presence of his Saviour and ours, we shall meet him again.

THE MILLENNIUM AND THE APOCALYPSE.*

By the late Professor B. B. Warfield, *of Princeton Theological Seminary.*

Of the section of the Apocalypse which extends (according to his division of the book) from xx. 1 to xxi. 8, Klieforth remarks, as he approaches its study, that "because the so-called millennium is included in its compass, it has been more than any other part of the book tortured by tendency-exposition into a variety of divergent senses."† This is undoubtedly true; but in reprobating it, we must not permit ourselves to forget that there is a sense in which it is proper to permit our understanding of so obscure a portion of Scripture to be affected by the clearer teaching of its more didactic parts. We must guard, no doubt, against carrying this too far and doing violence to the text before us in the interests of Bible-harmony. But within due limits, surely, the order of investigation should be from the clearer to the more obscure. And it is to be feared that there has been much less tendency-interpretation of Rev. xx. in the interest of preconceived theory, than there has been tendency-interpretation of the rest of Scripture in the interest of conceptions derived from misunderstandings of this obscure passage.

Nothing, indeed, seems to have been more common in all ages of the Church than to frame an eschatological scheme from this passage, imperfectly understood, and then to impose this scheme on the rest of Scripture *vi et armis*. To realize this, we have but to recall the manifold influences which have wrought not only on eschatological dreaming, but on theological thought and on Christian life itself, out of the conception summed up in the term "the millennium." Yet not only the word, but, as Klieforth has himself solidly shown,‡ the thing, is unknown to Scripture out-

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*Reprinted from the October, 1904, number of The Princeton Theological Review by permission.

†*Die Offenbarung des Johannes*, 1874, III, 254.

‡*Christliche Eschatologie*, 1886, pp. 183 *sq.*

side of this passage.§ And not only so, but there are not a few passages of Scripture—as Klieforth also has shown*—which seem definitely to exclude the whole conception, and which must be subjected to most unnatural exegetical manipulation to bring them into harmony with it at all. We need not raise the question whether Scripture can contradict Scripture: in our day, certainly, there is no lack of expositors who would feel little difficulty in expounding the eschatology of Revelation as definitely the *antipodes* of that, say, of Paul, not to say the eschatology of one section of Revelation as the precise contradictory of that of another. But surely, for those who look upon the Bible as something other than the chance driftage of the earliest age of Christianity, it is at least undesirable to assume such an antagonism beforehand; and on the emergence of apparent inconsistencies it certainly becomes in the first instance incumbent upon us to review our expositions under the impulse of at least the possibility that they may prove to be in error. We shall not proceed far in such an undertaking, as it seems to us, before we discover that the traditional interpretation of Revelation which yields the notion of a "millennium" is at fault; and that this book, when taken in its natural and self-indicated sense, needs no harmonizing with the eschatology of the rest of the

§"Once and once, only," says the *Encyc. Bibl.*, 3095. "in the New Testament we hear of a millennium." "'The doctrine of the Millennium is set forth in the New Testament in clear terms only in Revelation, where it constitutes the most easily recognizable dogmatic peculiarity' (Holtzmann, *Handkom.*, IV, 319")—W. A. Brown, in Hastings' *Bible Dict.*, III, 371. The period of 1000 years seems to be applied to such a conception first in the Slavonic *Book of the Secrets of Enoch*, 33:1, 2 (see *Encyc. Bib.*, 1368; Hastings, I, 711*a*, III, 371*a*) which is dated by Charles in the first half of the first century. It is there based on the idea of a Sabbatical week: as the world was created in six days followed by a day of rest, so the world will last 6000 years followed by 1000 years of rest. The same idea seems to underlie Barnabas, c. 15, though Dr. Salmon, *Christian Doct. of Immort.*, 1895, p. 438 does not think so. Cf. Gebhardt, *The Doctrine of the Apocalypse*, E. T., pp. 277-8

**Ibid.*, pp. 187-8. Cf. Milligan, *Baird Lectures on the Revelation of St. John.* 1886, pp. 205 *sq.*; and *Expositor's Bible: The Book of Revelation*, 1889, pp. 345 *sq.*

New Testament, for the simple reason that its eschatology is precisely the same with that of its companion books.

In order to make this good, it will not be necessary to do more than pass in rapid review the series of visions which constitute the particular section of the Apocalypse of which the millennium-passage forms a part. The structure of the book, made up as it is of seven parallel sections,† repeating with progressive clearness, fullness and richness the whole history of the inter-adventual period and thus advancing in a spiral fashion to its climax, renders it possible to do this without drawing too much on a knowledge of the whole book. We have only to bear clearly in mind a few primary principles, apart from which no portion of the book can be understood, and we need not despair of unlocking the secrets of this section also.

These primary principles are, with the greatest possible brevity, the following: 1. The principle of *recapitulation.** That is to say, the structure of the book is such that it returns at the opening of each of its seven sections to the first advent, and gives in the course of each section a picture of the whole inter-adventual period—each successive portraiture, however, rising above the previous one in the stress laid on the issue of the history being wrought out during its course. The present section, being the last, reaches, therefore, the climax, and all its emphasis is thrown upon the triumph of Christ's kingdom. 2. The principle of *successive visions.* That is to say, the several visions following one another within the limits of each section, though bound to each other by innumerable links, yet are presented as separate visions, and are to be interpreted, each,

†The plan of the book is, then, something like the following: Prologue, I : 1-8; seven parallel sections divided at III : 22, VIII : 1; XI : 19, XIV : 20, XVI : 21 and XIX : 10; Epilogue XXII : 6-21. The subdivisions of the several sections follow, each, its own course.

*This principle of *recapitulatio* was announced by Augustine, and perfected by Nicholas Collado (1584) and David Pareus (1618), and especially by Cocceius and Vitringa. A very large number of expositors have employed its fundamental principle, as, among later ones, for instance, Hofmann, Hengstenberg, Ebrard, Kienlen; but with varying degrees of judiciousness.

as a complete picture in itself. 3. The principle of *symbolism*. That is to say—as is implied, indeed, in the simple fact that we are brought face to face here with a series of visions significant of events—we are to bear continually in mind that the whole fabric of the book is compact of symbols. The descriptions are descriptions not of the real occurrences themselves, but of symbols of the real occurrences; and are to be read strictly as such. Even more than in the case of parables. we are to avoid pressing details in our interpretation of symbols: most of the details are details of the symbol, designed purely to bring the symbol sharply and strongly before the mind's eye, and are not to be transferred by any method of interpretation whatever directly to the thing symbolized. The symbol as a whole symbolizes the real event: and the details of the picture belong primarily only to the symbol. Of course, now and then a hint is thrown out which may seem more or less to traverse this general rule: but, as a general rule, it is not only sound but absolutely necessary for any sane interpretation of the book. 4. The principle of *ethical purpose*. That is to say, here as in all prophecy it is the spiritual and ethical impression that rules the presentation and not an annalistic or chronological intent. The purpose of the seer is to make known indeed—to make wise—but not for knowledge's own sake, but for a further end: to make known unto action, to make wise unto salvation. He contents himself, therefore, with what is efficacious for his spiritual end and never loses himself in details which can have no other object than the satisfaction of the curiosity of the mind for historical or other knowledge.

One of the effects of the recognition of these primary principles—an effect the perception of what is no more interesting in itself than fruitful for the interpretation of the book—is the transference of the task of the interpreter from the region of minute philology to that of broad literary appreciation. The ascertainment of the meaning of the Apocalypse is a task, that is to say, not directly of verbal criticism but of sympathetic imagination: the teaching of the book lies not immediately in its words, but in the wide vistas its visions open to the fancy.

It is the seeing eye, here, therefore, rather than the nice scales of linguistic science, that is needful more obviously than in most sections of Scripture.

If, now, we approach the study of the section at present before us under the guidance of these principles, it is probable that we shall not find it impossible to follow at least its main drift.

The section opens with a vision of the victory of the Word of God, the King of Kings and Lord of Lords over all His enemies. We see Him come forth from heaven girt for war, followed by the armies of heaven; the birds of the air are summoned to the feast of corpses that shall be prepared for them: the armies of the enemy—the beasts and the kings of the earth—are gathered against Him and are totally destroyed; and "all the birds are filled with their flesh" (xix. 11-21). It is a vivid picture of a complete victory, an entire conquest, that we have here; and all the imagery of war and battle is employed to give it life. This is the symbol. The thing symbolized is obviously the complete victory of the Son of God over all the hosts of wickedness. Only a single hint of this signification is afforded by the language of the description, but that is enough. On two occasions we are carefully told that the sword by which the victory is won proceeds *out of the mouth* of the conqueror (verses 15 and 21). We are not to think, as we read, of any literal war or manual fighting, therefore; the conquest is wrought by the spoken word—in short, by the preaching of the Gospel. In fine, we have before us here a picture of the victorious career of the Gospel of Christ in the world. All the imagery of the dread battle and its hideous details are but to give us the impression of the completeness of the victory. Christ's Gospel is to conquer the earth: He is to overcome all His enemies.

There is, of course, nothing new in this. The victory of the Gospel was predicted over and over again even in Old Testament times under the figure of a spiritual conquest. It is thus also that Paul pictures it. It is thus that John himself elsewhere portrays it: it is indeed the staple representation of this whole book. In particular we perceive that this splendid vision

is, after all, only the expansion of the parallel vision given in the second verse of the sixth chapter. When the first seal was opened, "And I saw," says the seer, "and, behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer." It is the same scene that is now before us, only strengthened and made more emphatic as befits its place near the end of the book. We recall now the principle of "recapitulation" which governs the structure of the book, and see that this first vision of the last section, in accordance with the general method of the book, returns to the beginning and portrays for us, as vi. 2 and xii. 1 do, the first coming of the Lord and the purpose and now, with more detail and stress, the issue of this coming. What we have here, in effect, is a picture of the whole period between the first and second advents, seen from the point of view of heaven. It is the period of the advancing victory of the Son of God over the world, emphasizing, in harmony with its place at the end of the book, the completeness of the victory. It is the eleventh chapter of Romans and the fifteenth of 1 Corinthians in symbolical form: and there is nothing in it that was not already in them—except that, perhaps, the completeness of the triumph of the Gospel is possibly somewhat more emphasized here.

With the opening of the twentieth chapter the scene changes (xx. 1-10). Here we are not smitten in the face with the flame and flare of war: it is a spectacle of utter peace rather that is presented to us. The peace is, however, it must be observed, thrown up against a background of war. The vision opens with a picture of the descent of an angel out of heaven who binds "the dragon, the old serpent, which is the Devil and Satan," for a thousand years. Then we see the saints of God reigning with their Lord, and we are invited to contemplate the blessedness of their estate. But when Satan is bound we are significantly told that after the thousand years "he must be loosed for a little time." The saints themselves, moreover, we are informed, have not attained their exaltation and blessedness save through tribulation. They have all passed through the stress of this beast-

beset life—have all been "beheaded" for the testimony of Jesus. And at the end we learn of the renewed activity of Satan and his final destruction by fire out of heaven.

This thousand-year peace that is set before us is therefore a peace hedged around with war. It was won by war; the participants in it have come to it through war; it ends in war. What now is this thousand-year peace? It is certainly not what we have come traditionally to understand by the "millennium," as is made evident by many considerations, and sufficiently so by this one: that those who participate in it are spoken of as mere "souls" (ver. 4)—"the souls of them that had been beheaded for the testimony of Jesus and for the Word of God." It is not disembodied souls who are to constitute the Church during its state of highest development on earth, when the knowledge of the glory of God covers the earth as the waters cover the sea. Neither is it disembodied souls who are thought of as constituting the kingdom which Christ is intending to set up in the earth after His advent, that they may rule with Him over the nations. And when we have said this, we are surely following hard on the pathway that leads to the true understanding of the vision. The vision, in one word, is a vision of the peace of those who have died in the Lord; and its message to us is embodied in the words of xiv. 13: "Blessed are the dead which die in the Lord, from henceforth"—of which passage the present is indeed only an expansion.

The picture that is brought before us here is, in fine, the picture of the "intermediate state"—of the saints of God gathered in heaven away from the confused noise and garments bathed in blood that characterize the war upon earth, in order that they may securely await the end.* The thousand years, thus, is the whole of this present dispensation, which again is placed before us in its entirety, but looked at now relatively not

*So far L. Kraussold (*Das tausendjahrige Reich*, u. s. w., 1863) is right: "The souls of the righteous live before God and with God—that is their first resurrection." But though he thus correctly interprets the "first resurrection" of the intermediate state, he does not see that the "millennium" is the intermediate period.

to what is passing on earth but to what is enjoyed "in Paradise." This, in fact, is the meaning of the symbol of a thousand years. For, this period between the advents is, on earth, a broken time—three and a half years, a "little time" (ver. 3)† —which, amid turmoil and trouble, the saints are encouraged to look upon as of short duration, soon to be over. To the saints in bliss it is, on the contrary, a long and blessed period passing slowly and peacefully by, while they reign with Christ and enjoy the blessedness of holy communion with Him—" a thousand years."*

Of course the passage (xx. 1-10) does not give us a direct description of "the intermediate state." We must bear in mind that the book we are reading is written in symbols and gives us a direct description of nothing that it sets before us, but always a direct description only of the symbol by which it is represented. In the preceding vision (xix. 11-21) we had no direct description of the triumph and progress of the Gospel, but only of a fierce and gruesome war: the single phrase that spoke of the slaying sword as "proceeding out of the mouth" of the conqueror alone indicated that it was a conquest by means of persuading words. So here we are not to expect a direct descrip-

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†Cf. Milligan, *Baird Lectures*, pp. 213-214; *Expositor's Bible*, pp. 340-1. The term 'three and a half years' does not occur in the Apocalypse, but its equivalents forty-two months (xi. 2, xiii. 5) and 1260 days (xi. 3, xii. 6) do, as well as the corresponding phrase "a time and times and half a time" (xii. 14), which is derived of course from Daniel vii. 25, xii. 7. All these designations alike "express the whole time of the Church's militant and suffering condition in the world, the whole time between the First and Second Coming of the Lord" (Milligan: Com. in Schaff's *Pop. Com. on N. T.* on xi. 2, pp. 93, 94, where there is a clear and full statement). For the equivalent phrase "a little time" the references at the head of this note will suffice.

*Cf. Lee (*Speaker's Com.* on xx. 2, p. 792): "That the period of a *thousand years* is to be taken figuratively is in accordance with such texts as Ps. xc. 4, ... or 2 Peter iii. 8 . . . . A space of time absolutely long is denoted. . . . . A very great though not a countless number is signified. . . . We are to understand a long though finite duration, beginning from the First Advent of Christ (1 Cor. xv. 24, 25)."

tion of the "intermediate state": were such a description given, that would be evidence enough that the intermediate state was not intended, but was rather the symbol of something else. The single hint that it is of the condition of the "souls" of those who have died in Christ and for Christ that the seer is speaking, is enough here to direct our thoughts in the right direction. What is described, or rather, to speak more exactly--for it is a course of events that is brought before us—what is narrated to us is the chaining of Satan "that he should deceive the nations no more"; the consequent security and glory of Christ's hitherto persecuted people; and the subsequent destruction of Satan. It is a description in the form of a narrative: the element of time and chronological succession belongs to the symbol, not to the thing symbolized. The "binding of Satan" is, therefore, in reality, not for a season, but with reference to a sphere; and his "loosing" again is not after a period but in another sphere: it is not subsequence but exteriority that is suggested. There is, indeed, no literal "binding of Satan" to be thought of at all: what happens, happens not to Satan but to the saints, and is only represented as happening to Satan for the purposes of the symbolical picture. What actually happens is that the saints described are removed from the sphere of Satan's assaults. The saints described are free from all access of Satan--he is bound with respect to them: outside of their charmed circle his horrid work goes on. This is indicated, indeed, in the very employment of the two symbols "a thousand years" and "a little time." A "thousand years" is the symbol of heavenly completeness and blessedness; the "little time" of earthly turmoil and evil. Those in the "thousand years" are safe from Satan's assaults: those outside the thousand years are still enduring his attacks. And therefore he, though with respect to those in the thousand years bound, is not destroyed; and the vision accordingly requires to close with an account of his complete destruction, and of course this also must needs be presented in the narrative form of a release of Satan, the gathering of his hosts and their destruction from above.

We may perhaps profitably advert to some of the traits that

go to show that it is the children of God gathered in Paradise that are in view in the description of the rest and security that occupies the central section of the vision (vers. 4-6). We are told that the seer saw "thrones, and those that sat upon them, and judgment was given to them." Our Lord, we will remember, is uniformly represented as having been given a Messianic kingship in reward for His redemptive death, in order that He might carry out His mediatorial work to the end.* Those who, being His, go away from the body and home to the Lord, are accordingly conceived by the seer as ascending the throne with Him to share His kingship—not forever, however, but for a thousand years, *i. e.*, for the Messianic period. Then, when the last enemy has been conquered and He restores the kingdom to the Father,† their co-reign with Him ceases because His Messianic kingdom itself ceases. These reigning saints, now, are described as "souls"—a term which carries us back irresistibly to vi. 9, where we read of "the souls of them that had been slain for the Word of God resting underneath the altar," a passage of which the present is an expanded version. Similarly here, too, we are told that these souls are "of them that had been beheaded for the testimony of Jesus and for the Word of God, and such as worshipped not the beast, neither his image and received not the mark upon their forehead and upon their hand." The description in the symbol is drawn from the fate of martyrs; but it is not literal martyrs that are meant in the thing symbolized. To the seer all of Christ's saints are martyrs of the world. "For in the eyes of John," as has been well said, "all the disciples of a martyred Lord are martyrs": "Christ's Church is a martyr Church, she dies in her Master's service and for the world's good."‡ These all, dying in Christ, die not but live—for Christ is not Lord, any more than God is God, of the dead but the living. We must catch here the idea that per-

*e. g., Phil. ii, 10.

†1 Cor. xv. 54.

‡Milligan, *The Expositor's Bible: the Book of Revelation*, pp. 182, 344. Cf. his beautiful words in Schaff's *Popular Commentary, The Revelation, in loc.* IV, p. 1426.

vades the whole of Jewish thought—inculcated as it is with the most constant iteration by the whole Old Testament revelation—that death is the penalty of sin and that restoration from death, that is resurrection, is involved, therefore, in reception into the favor of God. It is this that underlies and gives its explanation to our Lord's famous argument for the resurrection to which we have just alluded. And it is this, doubtless, that underlies also the seer's designation in our passage of the state of the souls in Paradise with their Lord, saved in principle if not in complete fruition, as "the first resurrection." "This," he says, "is the first resurrection"; and he pronounces those blessed who have part in it, and declares that over them "the second death" has no power. Subsequently he identifies "the second death" with eternal destruction (ver. 14) in the lake of fire—the symbol throughout these visions of the final state of the wicked. To say that "the second death" has no power over the saints of whom he is here speaking is to say at once that they have already been subjected to the "first death," which can mean only that they have suffered bodily death, and that they are "saved souls" with their life hidden with Christ in God. That is to say, they are the blessed dead—the dwellers in the "intermediate state." The "first resurrection" is here, therefore, the symbolical description of what has befallen those who while dead yet live in the Lord; and it is set in contrast with the "second resurrection," which must mean the restoration of the bodily life. As partakers of this "first resurrection" they are set in contrast with "the rest of the dead"—who were to "live not" until "the thousand years should be finished." This phrase advertises us once more that those of whom the seer speaks are themselves in a sense "dead," and as they are declared repeatedly to be *living*—living and reigning with Christ—this cannot refer to spiritual death, but must find its reference to bodily death. Though dead, therefore, in this bodily sense, they were yet alive—alive in the paradise of God with Christ. The rest of the dead, on the other hand—those not alive with Christ—wait for the end to live again: they are in every sense dead—already suffering the

penalty of sin and to be restored to even bodily life only to be plunged into the terrible "second death."

It seems scarcely possible to read over these three verses, however cursorily, without meeting thus with constant reminders that the peace and security pictured is the peace and security of the blessed dead, seated in the heavenly places, in their Lord, on the throne of the universe in company with Him. Any hesitancy we may feel to adopt this view appears to arise chiefly from the difficulty we naturally experience in reading this apparently historical narrative as a descriptive picture of a state—in translating, so to speak, the dynamic language of narrative into the static language of description. Does not the very term "a thousand years" suggest the lapse of time? And must we not, therefore, interpret what is represented as occurring before and after this thousand years as historical precedents and subsequents to it? Natural as this feeling is, we are persuaded it is grounded only on a certain not unnatural incapacity to enter fully into the seer's method and to give ourselves entirely to his guidance. If he elected to represent a state of completeness and perfection by a symbol which suggested lapse of time when taken in its literal meaning, he had no choice but to represent what was outside this state as *before* or *after*: that belonged to the very vehicle of representation. Now it is quite certain that the number 1000 represents in Bible symbolism absolute perfection and completeness; and that the symbolism of the Bible includes also the use of a period of time in order to express the idea of greatness, in connection with thoroughness and completeness.* It can scarcely be necessary to insist here afresh on the symbolical use of numbers in the Apocalypse and the necessity consequently laid upon the interpreter to treat them consistently not merely as symbols but as symbols embodying definite ideas. They constitute a language, and like any other language they are misleading unless intended and read as expressions of definite ideas. When the seer says seven or four or three or ten, he does not name these numbers at random but expresses by each a specific notion. The sacred num-

*Dr. Milligan has shown this very convincingly

ber seven in combination with the equally sacred number three forms the number of holy perfection ten, and when this ten is cubed into a thousand the seer has said all he could say to convey to our minds the idea of absolute completeness. It is of more importance doubtless, however, to illustrate the use of time periods to convey the idea of completeness. Ezek. xxxix. 9 provides an instance. There the completeness of the conquest of Israel over its enemies is expressed by saying that seven years shall be consumed in the burning up of the debris of battle: they "shall go forth," we read, "and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall *make fires of them seven years.*" It were absurd to suppose that it is intended that the fires shall actually endure seven years. We have here only a hyperbole to indicate the greatness of the mass to be consumed and the completeness of the consumption. A somewhat similar employment of the time-phrase to express the idea of greatness is found in the twelfth verse of the same chapter, where, after the defeat of Gog "and all his multitude," it is said, "And seven months shall the children of Israel be burying of them that they may cleanse the land." That is to say, the multitude of the dead is so great that by way of hyperbole their burial is said to consume seven months. The number seven employed by Ezekiel in these passages is replaced by the number a thousand in our present passage, with the effect of greatly enhancing the idea of greatness and of completeness conveyed. When the saints are said to live and reign with Christ a thousand years the idea intended is that of inconceivable exaltation, security and blessedness—a completeness of exaltation, security and blessedness beyond expression by ordinary language.

We can scarcely go the length of Dr. Milligan, nevertheless, and say that the time-element is wholly excluded from our passage. After all it is the intermediate state that is portrayed and the intermediate state has duration. But it is within the limits of sobriety to say that the time-element retires into the background and the stress is laid on the greatness and completeness

of the security portrayed. This is, however, portrayed under a time-symbol: and the point now is that, this being so, the very necessity of the symbolism imposed on the writer the representation of the other elements of the symbol also by time-expressions. Accordingly in the picture which he draws for us the vision of the security of the saints is preceded and followed by scenes represented as occurring before and after it, but to be read as occurring merely outside it. The chaining of Satan is not in the event a preliminary transaction, on which the security of the saints follow: nor is the loosing of Satan a subsequent transaction, on which the security of the saints ceases. The saints rather escape entirely beyond the reach of Satan when they ascend to their Lord and take their seats on His throne by His side, and there they abide nevermore subject to his assaults. This is indeed suggested in the issue (ver. 9*b*), where the destruction of Satan is compassed by a fire from heaven and not through the medium of a battle with the saints. But while the saints abide in their security Satan, though thus "bound" relatively to them, is loosed relatively to the world—and that is what is meant by the statement in ver. 3*c* that "he must be loosed for a little time"—which is the symbol of the inter-adventual period, in the world; and not less in vers. 7-10. We must here look on the time-element, we repeat, as belonging wholly to the symbol and read in the interpretation space-elements in its place. The intermediate state is in one word conceived of not out of relation to the "world," but as, so to speak, a safe haven of retreat in the midst of the world: the world is around it, and there Satan still works and deceives, but he who escapes through the one door of "beheading" for Christ's sake, rises not only to security but to a kingdom.

As we scrutinize the text closely with this scheme of interpretation in mind, the apparent difficulties that stand in its path give way one after another. One clause alone seems so recalcitrant as not to lend itself readily to the proposed interpretation. This occurs in the middle of verse 3. There it is affirmed that Satan is chained "that he should deceive the nations no more." Under Dr. Milligan's interpretation of the thousand years' se-

curity, which he applies not to the saints in glory with their Lord—the intermediate state—but to the saints in conflict on earth—the militant state—this clause seems no doubt hopeless. But if we are to understand that it is the intermediate state that is portrayed, the difficulty which it presents does not seem to be insuperable. In its general meaning the clause indeed is only the extreme point of the temporal-machinery in which the vision is cast. If what is *spacially* distinct, so to speak, in the reality, is to be represented in the figure as *temporally* distinct, there seems no way in which it can be done except by saying that Satan is first bound so as not to act, in order that he may be afterward loosed so as to act. The only real difficulty lies in the word "nations." Should we not expect "saints" instead—for is it not merely with reference to the saints that Satan is supposed to be bound? And is not the word "nations" the standing denomination in the Apocalypse of precisely the anti-Christian hosts? The only solution that readily suggests itself turns on the supposition that the word "nations" may be used here in its wider inclusive sense, and not of "those without" in contrast with God's people. The term "world" occurs in this double sense, and there seems no reason why "nations" should not also, especially since it is continually understood that the "nations" include God's people in the making (xxii. 2). Possibly little more is intended to be conveyed by the phrase in verse 3 than "to bring out and express that aspect of Satan by which he is specially distinguished in the Apocalypse"—that is to say, to declare simply that "Satan the deceiver" was bound:* and what is more than this belongs to the drapery of the symbolism. In ver. 8 it appears to have a slightly different turn given it. There is a special propriety in its suggesting in this context "those without" indeed, but those without not so much the circle of Christ's people in general as Christ's people as gathered into the secure haven of the intermediate state. In a word, it seems that we may understand the "nations" here, not

*We are quoting here from Dr. Milligan's *Baird Lectures*, first ed., pp. 223-5 note, which seems to us more suggestive than the note in *The Expositor's Bible* volume, pp. 350-351.

of the anti-Christian world in contrast with the Christian, but of the world on earth in contrast with the saints gathered in Paradise. As such the "nations" may include Christians also, but Christians not yet departed to their security—nay their monarchy—with their Lord. If these suggestions be allowed, something will certainly be gained towards a suitable interpretation of the clause. But it cannot be pretended that a real solution of its difficulties has been offered in any case; it remains a dark spot in an otherwise lucid paragraph and must be left for subsequent study to explain.

If the interpretation we have urged be adopted this vision, therefore, as a whole (xx. 1-20), in sharp contrast with the preceding one (xix. 11-21), which pictured the strife of God's people in the world, brings before us the spectacle of the peace of God's saints gathered in heaven. It, too, embraces the whole interadventual period, but that period as passed in the security and glory of the intermediate state. This is set forth, however, not out of relation to the militant Church on earth, but as, so to speak, its other side. It is as if the seer had said, Look on this picture and on that: neither alone, but the two in combination supply the true picture of the course of events between the first and second advents. The Church toiling and struggling here below is but half the story: the Church gathering above is the other half. And both speed them to the end. For the one it is a period of conflict, though of a conflict advancing to victory. For the other it is a period of restful security, nay of royal ruling. It is the conjunction of the two that constitutes this inter-adventual period; and, together, they pass onward to the end:

> "Blessed that flock safe penned in Paradise;
> Blessed this flock which tramps in weary ways:
> All form one flock, God's flock; all yield Him praise
> By joy or pain, still tending towards the prize."

Accordingly this vision is followed by a third, in which is depicted the last judgment, in which all—both in earth and heaven—partake. That this is the *general* judgment seems to be ob-

vious on the face of it. Those whom it concerns are described as "the dead, both great and small," which seems to be an inclusive designation. That it is not merely the wicked who are summoned to it appears from the fact that not only the "book of deeds," but also the "book of life" is employed in it, and it is only those whose names are not found written in the book of life that are cast into the lake of fire—whence it seems to follow that some are present whose names are written in the "book of life." The destruction of "death and Hades" does not imply that the judgment is over the enemies of God only, but merely that hereafter, as Paul, too, says, death shall be no more. There is, no doubt, the "second death," but this is the lake of fire, that is to say, the eternal torment. It is, thus, the great final assize that is here presented to our contemplation: implying the general resurrection and preparing the entrance into eternal destiny. The former fulfills the proleptic declaration in verse 5 that "the rest of the dead lived not until the thousand years should be finished"; now they are finished and "the second resurrection," in which all—not Christ's people only—share, takes place: and accordingly they, too, are, in this reference, classed among "the dead" (ver. 12). The latter is adverted to, so far as the wicked are concerned, with the brevity consonant with this culminating part of the Apocalypse, in the concluding verse of the chapter: "And if any was not found written in the book of life, he was cast into the lake of fire." With respect to the destiny of God's saints, the things the seer has to say of them require new visions.

The scene, therefore, shifts at once and a new vision is presented to us (xxi. 1-8). It is the vision of the consummated kingdom of God. There is a new heaven and a new earth: and the new Jerusalem, the city of God, descends from heaven: and God makes His dwelling in its midst: and the happy inheritance of the saints is exhibited to us in all its richness and blessedness. To enhance the value and desirableness of this picture of holy bliss destined for God's people it is set between two declarations of the fate of the wicked (xx. 15, xxi. 8).

Nor is this all. For this vision is followed immediately by

a symbolical description of the glorified people of God under the similitude of a city (xxi. 9-xxii. 5). It is the bride, the wife of the Lamb (ver. 9) that is depicted: and she is described as a perfect and glorious city in which the Lord makes His abode, and which He Himself supplies with all that it can need. This is not a picture of heaven, be it observed: it is a picture of the heavenly estate of the Church—not merely of the ideal of the Church, but of the ideal of the Church as *realized,* after the turmoil of earth and the secluded waiting in Paradise alike are over. We quite agree with Dr. Milligan then when, in his latest exposition, he expounds the vision as a "detailed account of the true Church under the figure of a city," and remarks that this "city is really a figure, not of a place but of a people: it is not the final home of the redeemed: it is the redeemed themselves." But we cannot go with him when he adds that it is "essentially a picture, not of the future, but of the present; of the ideal condition of Christ's true people, of His 'little flock' in every age."* True, it may be that "every blessing limned in upon this canvas is *in principle* the believer's now," but the realization of these blessings for the Church, as a whole, is surely reserved until the time when that Church shall at length be presented to its Lord "a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish." "And I saw," said the seer, when he was contemplating the consummating glory (xxi. 2), "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." But now, gazing in vision on the consummated glory, he has even more to show us. "Come hither," the angel said to him (xxi. 9), and "I will show thee the bride, *"the Lamb's wife."* The marriage has now taken place, it is no longer the bride preparing for her husband, or even the bride adorned for her husband:

***Expositor's Bible volume on *The Book of Revelation* (1889), pp. 164, 368, 373. In his earlier *Commentary* in Dr. Schaff's *Popular Com. on the N. T.*, Dr. Milligan had interpreted this vision of the consummated Church—though not of the Church so much as of its "eternal home," *i. e.*, heaven.**

it is the bride, *"the Lamb's wife."* "The Church," says Dr. Milligan himself in an earlier and in this point, we believe, a better exposition, "is not only espoused *but married to her Lord."* Gazing on the beautiful traits limned for us, we see not indeed what we are, but what we shall be, and who can wonder if we cry with the sweet singer, Would God we were there!

It is not our purpose to go into a detailed exegesis of these visions. We content ourselves with this mere suggestion of their essential contents, satisfied to draw out from them merely the great features of the eschatology of the Apocalypse, culminating as it does in this section in which is summed up its entire teaching. So far as serves this purpose, we venture to hope that the exposition will commend itself as reasonable: and it will be wise not to lose ourselves in doubtful details of exegesis which might cloud the light that shines on the more general outline. Our main hesitation turns upon the distribution of the several visions. As we have read the section, we have separated it into only five visions. The whole structure of the Apocalypse is, however, dominated by the number seven. With a prologue and an epilogue the book is compounded of seven parallel and yet climatically wrought-out main sections. Four of these are formally subdivided into seven subsections each. It seems probable that this sevenfold structure runs through the remaining sections also, although it is not formally announced in them, and is left, therefore, for the reader to trace. On this ground we should except the section now engaging our attention—xix. 11-xxii. 5—to offer us a series of seven visions. But only five have been signalized by us. The suspicion lies close that we have in subdividing the section into its constituent visions missed two of its division lines. We think it very likely we have done so, but we have not been able to put our finger on obvious lines of cleavage, and have preferred to let the material fall apart where it naturally falls apart and to attempt no artificial dissecting. Possibly the points of separation may present themselves more clearly to others. In any event, it seems probable that if two separate visions have been confused by us into one, it is because they are very closely related visions, from one of

which to the other there is rather progress than transition. In that very probable case the main lines of exposition would not be affected: and the purpose of our present enterprise would be secured as fully as if we had succeeded in separating between them.

What, then, is the eschatological outline we have gained from a study of this section? Briefly stated it is as follows: Our Lord Jesus Christ came to conquer the world to Himself, and this He does with a thoroughness and completeness which seems to go beyond even the intimations of Romans xi. and 1 Cor. xv. Meanwhile, as the conquest of the world is going on below, the saints who die in the Lord are gathered in Paradise to reign with their Lord, who is also Lord of all, and who is from His throne directing the conquest of the world. When the victory is completely won there supervenes the last judgment and the final destruction of the wicked. At once there is a new heaven and a new earth and the consummation of the glory of the Church. And this Church abides forever (xxii. 5), in perfection of holiness and blessedness. In bare outline that is what our section teaches. It will be noted at once that it is precisely the teaching of the didactic epistles of Paul and of the whole New Testament with him. No attempts to harmonize the several types of teaching are necessary, therefore, for their entire harmony lies on the surface. John knows no more of two resurrections—of the saints and of the wicked—than does Paul: and the whole theory of an intervening millennium—and indeed of a millennium of any kind on earth —goes up in smoke. We are forced, indeed, to add our assent to Kliefforth's conclusion, that "the doctrine of a thousand-year kingdom has no foundation in the prophecies of the New Testament, and is therefore not a dogma but merely a hypothesis lacking all Biblical ground."* The millennium of the Apocalypse is the blessedness of the saints who have gone away from the body to be at home with the Lord.

But this conclusion obviously does not carry with it the denial that a "golden age" yet lies before the Church, if we may

*Christl. Eschatol., 1886, p. 188.

use this designation in a purely spiritual sense. As emphatically as Paul, John teaches that the earthly history of the Church is not a history merely of conflict with evil, but of conquest over evil: and even more richly than Paul John teaches that this conquest will be decisive and complete. The whole meaning of the vision of xix. 11-21 is that Christ Jesus comes forth not to war merely but to victory; and every detail of the picture is laid in with a view precisely to emphasizing the thoroughness of this victory. The Gospel of Christ is, John being witness, completely to conquer the world. He says nothing, any more than Paul does, of the period of the endurance of this conquered world. Whether the last judgment and the consummated kingdom are to follow immediately upon its conquest—his visions are as silent as Paul's teaching. But just on that account the possibility of an extended duration for the conquered earth lies open: and in any event a progressively advancing conquest of the earth by Christ's Gospel implies a coming age deserving at least the relative name of golden. Perhaps a distinction may be made between a converted earth and a sanctified earth: such a distinction seems certainly more accordant with the tone of these visions than that more commonly suggested between witnessed-to earth and a converted earth. The Gospel assuredly must be preached to the whole world as a witness, before the Lord comes. These visions seem to go farther and to teach that the earth—the whole world—must be won to Christ before He comes: and that it is precisely this conquest of it that He is accomplishing during the progress of this inter-adventual period.

Whether they go so far as to say that this winning of the world implies the complete elimination of evil from it may be more doubtful. In favor of the one view is the tremendous emphasis laid on the overthrow of all Christ's enemies, which must mean precisely his spiritual opponents—all that militates against the perfection of His rule over the hearts of men. In favor of the other is the analogy of the individual life, in which complete sanctification lags behind after the life has been in principle won to God. Perhaps it may even be said that a per-

fect life is not to be thought possible for sin-born men in the conditions of this sin-cursed world. Perhaps it may be affirmed that what is thus true of each individual must be true of the congeries of these individuals which we call the world. Perhaps it may be maintained on such grounds as these that as the perfecting of the individual waits for the next life, so the perfecting of the world must wait until the conquest is over—the last assize is held—and the New Jerusalem descends from heaven. In a word, that the perfected world—with all that means—is not to be discovered at xix. 21, but at xxi. 1, and that the description of it is to be read therefore in xxi. 9-xxii. 5, and at no previous point. No doubt there is an element of speculation in such suppositions, and we may well be content to leave the text to teach its own lessons, without additions from us. These lessons, however, at least include as much as this: that there is a "golden age" before the Church—at least an age relatively golden gradually ripening to higher and higher glories as the Church more and more fully conquers the world and all the evil of the world; and ultimately an age absolutely golden when the perfected Church is filled with the glory of the Lord in the new earth and under the new heavens. All the aspirations of the prophets, all the dreams of the seers, can surely find satisfaction in this great vision.

Meanwhile, the saints of God do not need to await the consummation of the ages before they enter into the joy of their Lord. Even "in this world" they receive their reward. The seer, in his vision, sees their accumulated hosts. But through all the years they are gathering,—

> "They are flocking from the East
> And the West,
> They are flocking from the North
> And the South,
> Every moment setting forth,
> * * * * * *
> Palm in hand, and praise in mouth,
> They are flocking up the path
> To their rest."

This their "rest" is the "Millennium" of the Apocalypse.

CHARLES CAMPBELL HERSMAN.

By Rev. Thomas Cary Johnson, D. D., LL. D.,
Professor in Union Theological Seminary, Richmond, Va.

Charles Campbell Hersman was born of excellent lineage on a farm near Lexington, Kentucky, June 16, 1838.

At an early age he was carried by his parents to Monroe County in the State of Missouri, where they settled on a large farm. When he was thirteen years old he lost his father, who. however, had left ample means for the liberal education of his children.

Charles was fond of books from his early childhood, availed himself of every opportunity to read, and acquitted himself well in the country school of the neighborhood.

In the spring of 1855 he was sent to the Van Renselaer Academy, an institution under the Presbytery of Palmyra, and at that time presided over by the Rev. J. P. Finley, D. D., afterwards a professor in Westminster College, and a very godly man. Here, in April, Charles Hersman began the study of Greek and Latin, and, by the close of the term, in June, he had so far mastered the forms and the constructions that he was able to read the "Life of Epaminondas," by Nepos, and the "Anabasis." Returning to the academy in the fall he continued his studies, but was compelled by delicate health to return home the following April.

In September, 1856, he entered the freshman class of Westminster College, Fulton, Mo. Amongst those who guided and stimulated him in this college were four remarkable men. The Rev. S. S. Laws, D. D., was, at that time. president of the college, a subtle metaphysician and a clear and efficient teacher. The Rev. M. M. Fisher, D .D., a Latinist of wide recognition, was in charge of the Latin classes. Professor F. T. Kemper. A. M., famed for his ability as a teacher throughout Missouri and beyond, was professor of Greek. Alfred Marshall Mayer, a man who afterward became internationally famous, was professor of Physics.

Young Hersman responded nobly to his great opportunities. While in the college he was noted for his exemplary conduct, strenuous application to study, and for his powers of acquisition. In one of the largest classes graduated by Westminster in all its earlier history he won for himself the first place.

In the fall of 1860 he entered Princeton Seminary, whence he was graduated in the spring of 1863. In that school he sat under Drs. Charles Hodge, William Henry Green and Alexander T. McGill. Here, also, Mr. Hersman attended closely to his studies; and so impressed Dr. Charles Hodge with his general scholarship and his special scholarship in Greek, that he is said to have pronounced him "one of the best Greek scholars he had ever known among the students; and to have recommended him for election to the chair of Ancient Languages in Carroll College, Wisconsin."

Though Mr. Hersman had looked forward to the work of the pastorate in Missouri, he accepted the chair in Carroll College, going thither in the fall of 1863. The place did not prove a pleasant one to him, however, and he resigned in the following May.

He was then elected to the chair of Greek in his *alma mater;* and began his work in that chair with the session of 1864-'5. This post he held till 1880, having the Latin classes, also, on his hands for a portion of the time. He was next elected to the presidency of the college, and held that position for seven years. He filled his successive positions in Westminster with distinguished success, and left there a name honored by, and dear to, his students, colleagues, the church and the community. The entire Synod of Missouri held him in the highest esteem as scholar and teacher and Christian man.

In the fall of 1887 he went to Columbia Seminary to become professor of Biblical Literature.

A year later, having been called to the Chancellorship of the Southwestern Presbyterian University, he accepted that position and removed to Clarksville in September, 1888, where, in addition to the duties of the Chancellorship, he served as professor of Hebrew and New Testament Literature.

During his tenancy of this honorable and important position, he advanced the interests of the University materially, and in the favor with which it was regarded by its patrons, so that when the authorities were compelled to accept his resignation, they did it with extreme reluctance.

From Clarksville he was called to the Chair of Biblical Introduction and New Testament Literature in Union Theological Seminary in Virginia. In this institution he served with distinction from 1891 to 1908, when, having reached the age limit, he was made professor *Emeritus*. He impressed his students not only with his wide scholarship and profound insight into the teachings of Scripture, but with the unusual beauty of his Christian character. One of his old boys has written to this effect:

"He seemed to know everything pertaining to the New Testament Scriptures, the views of every commentator worth the knowing. He seemed to know New Testament Greek as his mother tongue.

"He could bring forth from the treasury of God's Word things new and old. He drew legitimately from New Testament passages an amazing wealth of spiritual truth. He was a safe and true expositor.

"The spirit of Christ radiated from his daily life; and every student felt its power. The fruits of the Spirit were manifest in him. He was truly a man of God. His godliness and learning—his thorough and comprehensive scholarship in every department of the New Testament Scriptures have made a lasting impression on the lives of his students."

Another one of his old students dwells upon his "tenderness in dealing with his students"—his "utter want of malice, his indisposition to retaliate, and his marked humility, freedom from conceit notwithstanding his vast learning," his "ever sitting at the feet of Jesus Christ," his honesty, freedom from duplicity, his being far removed from littleness, insincerity, ecclesiastical politics—his incapability of double conduct, or double interpretation of Scripture."

During the period of his professorship *Emeritus,* in addition to considerable service in the Seminary, he served nobly this

community at large, as long as physical conditions permitted, i. e., almost to the time of his death, as teacher of the Bible class in the Sunday School of the Ginter Park Presbyterian Church, There is no telling how much good he did in this relation, nor how much the people round-about loved him. His presence in the community was a benediction.

His abilities had been recognized not only in the ways already pointed out, but by the bestowal of the honorary degrees of Doctor in Divinity and Doctor of Laws.

While a student in college he had met an amiable and accomplished woman, had wooed and won her to be his wife. She shared his labors, honors and sorrows and blessed him with wifely affection down to a good old age. God had blessed them with three children, two of whom acquitted themselves nobly while their lives were spared, but preceded their parents to the grave; the third, his youngest daughter, was spared to minister to him till God took him to be with the ascended Lord.

He died on the 7th of June, 1924, as he had lived, with faculties little impaired, in a simple childlike trust in the Lord Jesus Christ for salvation, notwithstanding all the contrary currents of the age with which he kept well acquainted.

He was a loyal friend, a good neighbor, a worthy citizen, an instructive preacher, a learned and profound teacher, deserving of all the honors and the love which he received, a trophy of the saving grace of that God whose mercy reacheth unto the clouds.*

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*For the facts concerning the earlier portion of Dr. Hersman's life, stated in this paper, we are greatly indebted to a paper by Rev. J. A. Quarles, D. D., LL. D., published in the Union Seminary Magazine, Nov.-Dec., 1891, on *Dr. Hersman*.

THE NEW PSYCHOLOGY.

By Rev. John C. Siler, D. D.,
Pastor Tinkling Spring Church, Fishersville, Va.

Outline of Psychology. *By William McDougall.* Charles Scribner's Sons, New York. Pp. 456. $2.50.

An Introduction to the Psychology of Religion. *By Robert H. Thouless.* The Macmillan Company, New York. Pp. 286. $2.50.

The Psychology of Christian Life and Behavior. *By W. S. Bruce, D. D.* T. & T. Clark, Edinburgh. Pp. 335. $2.75.

Recent Psychology and the Christian Religion. *By Cyril E. Hudson, M. A.* George H. Doran Company, New York. Pp. 124. $1.35.

Christianity and Psychology. *By F. R. Barry, M. A.* George H. Doran Company, New York. Pp. 195. $1.50.

The study of Psychology is very much the fashion just now, so much so that it is impossible to keep up with all the books on the subject that are pouring from the press. Every minister should, to some extent, keep himself informed on the new phases of Psychology, for it is not enough to be content with the Psychology one learned in college. The Psychology of a few years ago is not the Psychology of today; it is a growing, developing science fraught with both good and ill. The present popularity of Psychology may be due to two facts: it is an intensely interesting subject, and each student is his own laboratory for investigation and research. The New Psychology has given an added interest by its delving into the secrets of life and character. Psychology makes a fine subject for the preacher to study as an aside from his regular work. He has a splendid opportunity for observation, and by earnest study may make some real contribution to psychological thought.

It was to be expected that Psychology would invade the realm of religion and seek to explain it. Nor are we to be surprised that some psychologists have sought to reduce religion to a natural basis by asserting that Psychology lays bear all the secrets and mysteries of the Christian faith, and that religion is shown to be the result of man's unaided psychological powers. All this has resulted in Psychology being looked upon as a godless science which offers nothing of value for the support of the Christian faith. But this is all the more a reason for Christian thinkers to give attention to the new phase of the subject. However, Professor Barry gives a needed warning in saying: "Psychology is certainly an ally, but a dangerous ally, to the Christian thinker, and it seems to me unless we are careful we shall soon find a smile on the face of the tiger and the Christian theology 'inside.'" But there seems to be wonderful possibilities in this "dangerous ally" of showing the sound reasonableness of many of the requirements of Christianity. Psychology studied in the light of the Scriptures will do much to vindicate the Faith we hold precious.

Here is a group of books that will prove helpful in getting hold of what is new and significant in psychological thought.

For a good, up-to-date treatise on general Psychology, Professor McDougall's "Outline of Psychology" is certainly among the best. Its author is ranked among the outstanding psychologists of our time, and he is exerting a powerful influence in psychological circles. Professor McDougall is the head of the Department of Psychology at Harvard. I shall let the author speak of his book and theory. "It is a principal feature of this book that, in the all-important matter of the explanation and understanding of human behavior or conduct, it holds 'common sense' to be in the right; and it holds many psychologies and philosophies to be in the wrong, because they have rejected the common-sense procedure and offered in its place a variety of fantastic theories." Professor McDougall combats with all his power the various mechanical theories of human conduct, including "behaviorism," as well as the latest fads in Psychology.

His own theory is called *"the hormic theory of action,"* defined thus: "The main thesis of this book is that in every case the motive, when truly assigned, will be found to be some instinctive impulse or some conjunction of two or more such impulses. * * * The instinctive impulses determine the end of all activities and supply the driving power by which all mental activities are sustained; and all complex intellectual apparatus of the most highly developed mind is but the instrument by which these impulses seek their satisfaction, while pleasure and pain do but serve to guide them in their choice of means." This theory may not be all the truth, but it most certainly demolishes the materialistic theories so inimical to Christianity. So far as I can see, the working of the Holy Spirit is consistent with the teaching of this learned psychologist. The book is not easy reading, but will well repay the thought and time expended on it.

"An Introduction to the Psychology of Religion," by Thouless, is "intended primarily for those who wish to study the psychological problems of religion, without any prior knowledge of psychological terminology." It is a good book, sane and reverent, written in a clear, interesting style. It covers well the field of religious psychology and comes out strong for the Christian faith. Its biological background is modern, but is not made to destroy the spiritual or supernatural in religion. This book will help one get his bearings in this present maze of religious psychology.

The best book in the group for the preacher and for the Christian reader in general is Bruce's "Psychology of Christian Life and Behavior." This is a soundly religious book standing upon the foundation of the Apostles and Prophets. It has been criticized as too homiletical and not enough scientific, but the source from which this criticism came would indicate that the main objection was the book's steadfast adherence to the supernatural in Christianity. In each of the twenty-five chapters some topic of living value to the Christian religion is discussed from a psychological standpoint which makes an interesting study of religion and religious experience. The chapters on "Types of Religious Life," "Auto-Suggestion,"

"Psychology of Industry," are of much value. In this book the Holy Spirit is not crowded out of human life, but is recognized as performing His own peculiar work in the religious life of man. This book is rich in sermon suggestion. If the preacher can own but one of these books, this is the one.

The remaining two books of the group have to do specially with the New Psychology with its emphasis on the unconscious, auto-suggestion and psychoanalysis. This type of Psychology is supposed to be entirely inconsistent with the teachings of Christianity, and no doubt, in the hands of the enemies of the Christian religion, it is Psychology in its most dangerous form. The popularity of the works of Freud makes it necessary for the preacher to inform himself as to the nature of his teachings and their bearing on the Christian faith.

Hudson's little book, "Recent Psychology and the Christian Religion" is a valuable guide to this new Psychology. Its clear definitions and explanations of the terminology of this Psychology gives the reader a grasp of what it is all about. The "Unconscious," "Psychoanalysis," "Complex," "Herd Instinct," etc., are all explained. Besides this, the reader is brought to see that what is true in this New Psychology was fully recognized by Christ in His teaching. It is worth while to notice the limitation of Psychology: "It is entirely outside its province to pronounce as to the truth, or the ultimate origin, or the validity of religious experience: it can do no more than describe and dissect the *mechanism* of such experience." In considering Leuba's criticism of religion a needed warning is given. "It should be a warning to the Christian thinker of the building too much on the facts of religious experience *considered by themselves.*" Hence this modern psychology is driving us back to objective Christian truth. Hudson says (italics his), *"The ultimate basis of the Christian religion is historical."* This unbelieving psychology will yet prove a blessing to the Christian religion by making it necessary that we go back to our ultimate basis in the fact of Christ and His work and the revelation of the Word.

"Christianity and Psychology," by Barry, is a fine religious book. While it covers practically the same ground as the fore-

going book, still it has an interest all its own in its reverent Christian faith and in its spirit of confidence that the truth of Christ will prevail. It is shown here how this supposedly antagonistic psychology is bringing to light the reasonable grounds of New Testament teaching by showing the necessity of repentance, confession, faith, and making more evident the power of sin. The chapters on "Psychology and the Religious Life," "The Danger of Subjectivity to Religion," "Christian Power and Resources," "Psychology and the Christian Faith," are strong and convincing. I feel that in view of this prevalent type of psychology every minister should read this book.

We arise from this study of current Psychology with the feeling that the hand of God is in it all. It is God's all-wise Providence that this New Psychology is proceeding from sources antagonistic to Christianity. It is well-known that both Freud and Jung are anti-Christian, yet their work is revealing the great need of humanity for the religion of Christ, and it will be found that no other religion will meet this need. This New Psychology cannot be laid to Christian propaganda.

UNFINISHED ASSEMBLY BUSINESS.

By Rev. J. Sprole Lyons, D. D.,
Pastor of First Presbyterian Church, Atlanta, Ga.

Practically every General Assembly adjourns with the consciousness that some matters of importance have failed to receive the consideration which they deserved. The San Antonio Assembly was not an exception in this respect. It is the purpose of this paper to mention a few matters which in the judgment of the writer deserved more consideration than they received. On the principle that nothing is settled until it is decided properly, I will venture to speak of some questions which were voted upon by the Assembly, and may be generally accepted as settled, which are not settled.

I make no reference to *ad interim* matters. *Ad interim* is

frequently a welcome refuge for wearied or perplexed Assemblies, which hope that a breathing space will bring more light or less interest, or some other kind of relief. But I must be permitted to say that no *ad interim* Committee in recent years has rendered such splendid service as the Committee on Revision of the Book of Church Order, which made its final report to the San Antonio Assembly. The lengthy report of this Committee required much of the Assembly's time; but be it said to the credit of the Commissioners, they gave the closest and most intelligent attention to the great number of details presented. Dr. Lingle's fine spirit of patience in explaining difficult points of proposed change, and his readiness for any really helpful amendments to the report, coupled with a consciousness on the part of all that they were engaged in a service of the greatest significance to all the churches and church courts for the years to come, gave to this business a sense of supreme importance and sanctity.

We have often heard solemn discussions in church courts about "Now what did the Fathers mean by this clause?" The implication being that the "Fathers" had a definite and a necessary meaning for every phrase, clause and word of "The Book," and that they could foresee all that was to come to pass in the subsequent development of the church. In other words, that a kind of verbal inspiration was inherent in the "Book of Church Order," largely because it was written by those whom we have by an affectionate and common consent cannonized and placed in the ranks of Presbyterian "Saints." Years ago I was irreverent enough to come to the conclusion that, when we were wondering and sweating and fighting over what subtle bearing the language of the Book of Church Order was intended by the Fathers to have upon problems which were not in existence in their day, they were as innocent of any such intention as we were helpless in trying to force an intention upon them.

This point of view could be fully enjoyed, as we practically made over the Book of Church Order under the leadership of one who is an ideal type of Church Father. What does Dr. Lingle lack of being a Church Father? Nothing but a

few more years. He is wise enough, works hard enough, is universally loved enough, and looks solemn enough to be a "Father" in any age of the Church. He may have too fine a sense of humor; but how "funny," or "odd," or "diverting," or whatever term of time and sense may be appropriate for those who have left these limitations behind, it must be for many of the saints of the early Christian ages to learn that their words have been invoked to support doctrines, institutions and practices of which they never dreamed!

There are some features of the report open to objection and further amendment; but it is so wonderfully well done, and is such an advance upon our present Book of Church Order, that every Presbytery should heartily approve it. Opportunity will then be open for consideration of any minor faults which may need attention. *But adopt it as a whole now.*

While one is speaking of distinguished and useful service rendered by special committees, due recognition should be given to the special Committee on Conditions in the Foreign Mission Field appointed by the last Assembly. Every member of that Committee should be returned to the Assembly of 1925, because they spent four-fifths or more of their time in their arduous and trying work in the Committee room, and were denied any real attendance on the sessions of the Assembly. Moreover, they should be sent to the next Assembly as *qualified experts* in the event the same issues are before the Lexington Assembly. It would provide a practical experiment in carrying over the experience of one Assembly to the next Assembly. There is no reason why the only members of one Assembly to be found in the succeeding Assembly should be the retiring Moderator and the untiring candidates for the Moderatorship.

The "Woman Question."

I was present as a visitor at the 1923 Assembly when action was taken on this subject, and was a member of the 1924 Assembly. I had no privilege of discussion in the former Assembly, and had taken so much of the time of the 1924 Assembly in the discussion of reports and resolutions to which I sustained a personal relation that I determined not to trespass

upon the patience of the Assembly upon other matters to come before it. I include this subject in the "Unfinished Business" of the 1924 Assembly for several reasons:

1. It has never been adequately discussed. Very earnest and feeling addresses have been made upon it. But I think I can truthfully say, in the light of all that was said upon the subject in both Assemblies, that the *real,* and for Presbyterians the absolutely decisive and final argument, has never been *mentioned,* much less examined and discussed. That is to inquire what is the *Scriptural teaching* on this subject? Arguments of a practical nature, and every conceivable play upon the courtesy due to the feminine, have been pressed with unction and fervor. But not once have I heard any one raise the question of Scriptural teaching. It may be that every speaker felt that it was so clearly in favor of the affirmative that it was useless to spend time upon it. But this matter will have to reach the stage of discussion just mentioned before it can be taken out of the class of "Unfinished Business."

2. The form in which the question has come before the Church is not its final form. It involves far more than membership on Executive Committees. It certainly involves the probability of facing the erection of Women's Executive Committees in the fullest sense.

3. It involves and leads to the question of office-holding, of full participation in the teaching, directing and ruling service of the Church, including ordination.

A question of radical importance and of far-reaching expansion has been handled very lightly. Every element of chivalry for the women of the Church, of courtesy and of gallant appreciation of their wonderful service, has been eloquently urged, but any one can see that it remains "Unfinished Business."

Now, lest some one shall do me the injustice of setting me down as a crusty opponent of due recognition of the work of our women, I am going to close my reference to this subject by giving the readers of the Review a response to an inquiry which I directed to one of the wisest ministers in our Church. He was my classmate at Union Seminary; we finished our course there with the closing of Dr. Dabney's term of service

at that institution. We of that class have always felt that we had incomparable opportunities in his department, not to speak at present of other teachers. I wrote to Dr. C. T. Thomson, of Centreville, Miss., telling him that I was thinking of writing for the Review upon the subject of the action of the Assembly upon the placing of women upon the Executive Committees, and requesting a brief in his own opinion of the Scripture teaching on this subject.

I was really expecting what might have been a characteristic "R. L. Dabney reply," and was to a degree surprised, not at his goodness in giving a prompt reply, but in the point of view taken by him. I can do no better by way of opening the discussion of the teaching of the Scriptures upon this very present and very pressing question than to publish his brief just as he sent it to me:

1. "The original constitution of said committees (Alexander's Digest), 'a secretary, a treasurer and nine other members, three of whom at least shall be ruling elders or deacons or *private* members.' This provision was for Foreign Missions, Home Missions, etc. It is perfectly evident that the Fathers in 1861 thought that other than ministers and elders could serve on Executive Committees. It meets the point that the Executive Committees can rightly have only membership as the Assembly itself.

2. Does the Bible, by direct statement or good and necessary inference, forbid women doing such work?

(a) First Corinthians 14:34-35 is the usual quotation. If taken literally women should not sing or teach in Sunday school or speak in teacher or worker conferences or take part in undenominational meetings for missionary or Sunday School work.

If there be speaking, how far can it go?

(b) 1 Timothy 2:1-15.

Waiving the argument that Paul used the ordinary word for teaching *"didasko"* instead of the ones ordinarily used for preaching, *karusso,* etc., it is certain that he was urging against authoritative power or service, such as ordination to office.

I do not find that woman is prohibited from other than office to which she must be ordained.

By parity of reasoning, if the deacon must be ordained, why is the deaconess not entitled to some form of ordination?

3. What passage of Scripture can be quoted by the opponents of women workers that the women shall speak only in meetings of women?

4. If we consistently applied the principle of limiting the public teaching or speaking of women, then the greater part of our Foreign Mission workers, the women, would have nothing to do. If it is wrong to address mixed audiences at home it is wrong to address them in the foreign field.

5. If the Assembly Training School at Richmond does what is expected of it, then it will prepare women to do public teaching in Sunday School classes of *mixed* sexes, lead the organized work, etc.

6. The greater part of our Church work is done by the women, furnishing the workers at home and abroad, raising funds, educating the people concerning the needs and possibilities of our resources, praying out of difficulties, etc.

Is it reasonable to exclude them from the highest committee work of the Church which is not a court of the Church at all?

If the membership of the Executive Committees is to be made up of ministers, elders, deacons or private members, the burden of proof is on the opponents to the women."

Now we are brought to the heart of the question, and we can see that most of what has been said can be considered as only introductory. I am expressing no approval or disapproval of Dr. Thomson's courageous point of view. Until the Assembly acts from such a consideration as that suggested by Dr. Thomson's argument, my reply to an esteemed friend who asked me at the San Antonio Assembly about my interest in the question is appropriate. I replied to this inquiry by saying, "I do not think the Assembly gave the matter the serious consideration which it deserved; and if I were in the place of the women of the Church, I would not have as a courtesy what must stand on a stronger foundation if it is worth having at all."

Change in Church Year.

A further illustration of Unfinished Business due to inadequate discussion was the change in the Church year. The discussion on this very important question came late in the proceedings of the Assembly, when there is a disposition to rush for the conclusion of business. The motion to change the Church year was made and was discussed by several who favored it, one of whom at the close of his remarks moved the "previous question," which had to be put to a vote, and was carried. This might be said to have been an expression of the judgment of a majority of those present. But it prevented the presentation of the other side of the question, and that is not a just way to discuss and decide so important a matter. It is fair to assume that overtures will bring this business before the Lexington Assembly.

It was my purpose to mention some other matters which were before the Assembly and failed to receive the careful consideration which their importance deserved. But it is too much like fault-finding with a great body of diligent and earnest men, and I do not wish to appear in that light. This brief article is not intended to be a kind of Assembly "backfire"—a futile explosion of gas which expresses itself in noise instead of in propelling power.

THE SPIRIT'S PLACE IN PERSONAL WORK.

By James S. Albertson, III,
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"Then the Spirit said unto Philip, Go near and join thyself to this chariot."—Acts 8:29.

Sermon preached before the Junior Class of the Seminary April 23, 1924.

The book of the Acts contains many references to the work of the Holy Spirit. In the first chapter the words of Christ are recorded, commanding His followers to tarry at Jerusalem until the promise of the Father is received. The Saviour then

adds, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." After the baptism of the Spirit, Christ says, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." We find that the disciples obeyed the command of the Lord, and after ten days of prayer and supplication in the upper room, the Holy Spirit came upon them. The wonderful transformation wrought in the lives of these men and women, after receiving this Power from above, is well illustrated by Peter, who not a very long time before had denied his Lord to a mere servant girl. Now we see Peter standing up and proclaiming the gospel of Christ with such power that three thousand souls were added to the disciples of Christ. Instances might be multiplied showing the work of the Holy Spirit throughout the book of the Acts, which some one has well said should better be called the "Acts of the Holy Spirit" rather than the "Acts of the Holy Apostles," but we shall confine ourselves this morning to the consideration of the guidance of the Spirit in personal work for the salvation of souls.

I. In the first place, let us see how the Spirit guides to those who need Christ.

A great revival was going on in Samaria. People were turning to Christ on every hand as a result of the preaching of Philip the Evangelist. The Lord had said "in Samaria" in His great commission to His witnesses, and they were now having the Gospel brought to them in the demonstration of the Spirit and of power. It would certainly seem like an inopportune time for the great preacher to be called to other fields of service, but such was the case.

In the twenty-sixth verse of this chapter we find that "an angel (the Authorized Version says "the angel," but the Revised rendering is more correct) of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Whether the angel came to Philip in a dream or whether this was an open manifestation of a heavenly being we do not know. The

fact remains that whatever the mode, Philip received it as a command from God and immediately obeyed it.

What could have been the thoughts of the Evangelist as he parted at the city gate from those whom he had lately been privileged to lead out of the bondage of sin and the law into the glorious liberty of the children of God? What could have been his thoughts as he trod along the weary desert road? There were then, as there are still, two roads leading from Jerusalem to Gaza; one a more northern road which ran through villages and cultivated land as it does to this day. The other was a desert road, through districts inhabited then as now, by the wandering Arabs of the desert alone. Then, too, the desert road was dangerous and would only be traveled by one who had an armed force to ward off the attacks of marauders. Perhaps Philip wondered why he had not been instructed to take the northern road, where he surely would have come in contact with more people, but in faith he trudged along through the burning waste. God does not leave His faithful servants in doubt long.

He hears the sound of horses' hoofs, and around the bend in the road, as he looks back over his shoulder, he sees a body of horsemen surrounding a chariot. As the chariot draws closer he sees a dark-skinned man, an Ethiopian, intently reading a roll of parchment. The chariot is abreast of the man of God, and now it is that he receives Divine guidance a second time in the words of our text, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." I do not believe that Philip imagined these words, nor yet that they are Luke's explanation of why the Gospel was given to this heathen Ethiopian, but, although there was no appearance of an angel this time, the still, small voice of the Spirit whispered to the heart of this consecrated man His next command, and, like a good soldier, Philip obeyed. "But," you say, "that was perhaps true at the beginning of Christianity, but does the Holy Spirit guide in that way now?"

The Rev. Rees Howells, who is a missionary in South Africa, was speaking in New York about a year ago, and he told an incident in his life, which a friend of mine heard and re-

peated to me. Mr. Howells was in America and was holding evangelistic services in a certain city in the North. One evening he started to go to the mission in which the services were being held, and as he passed a certain house he felt as though the voice of God spoke in his soul, telling him to go to that house. He was sure that the occupants of the house were unknown to him. In fact, he had very few personal friends in that city, although many knew of the meetings through the publicity accorded them by the newspapers. He continued on his way, but could not shake off the feeling that he should have gone to that home. Finally he turned back and decided to go as far as the door, wondering what he would say when it was opened. He mounted the steps and rang the door-bell. A maid soon came to the door, and for want of something better to say, he said, "I am Mr. Howells—" He got no further, for from a room down the hall came a voice, "O! Mr. Howells, come right in." He was escorted by the maid to the room of a comparatively young woman who looked as though she was very ill. When he had taken a seat by the bedside of this woman, who was a stranger to him, she said, "I have been wanting to see you, and prayed that God would send you here —what must I do to be saved?" Mr. Howells now realized why he had felt the inward urge to come to this home, and explained the way of salvation. That night the sick woman accepted the Lord Jesus Christ as her Saviour and there was "joy in heaven over one sinner that repented." The next day she went to her new-found Lord.

We see therefore that the guidance of the Spirit in the work of salvation of souls was not only for the Apostolic Age, but that He is our Guide today as well. The same Spirit that said to Philip, "Go near and join thyself to this chariot," also impressed upon the missionary's heart to go to the home of one who was both a stranger to him and also to Christ. Both of these men were impelled by the power of the Spirit and guided to those who needed the message of salvation through the blood of Christ.

There are times when the Spirit's guidance does not assume such a remarkable form, but, if we are wise, we shall hear

Him speaking the word. We shall not be left without His voice if we wait for it, stilling our own inclinations until His solemn commandment is made plain to us, and then stirring up our inclinations that they may sway us to swift obedience.

II. In the second place, let us notice how those to whom the Spirit guides are made ready for the message by the Spirit.

The treasurer of the Ethiopian queen had been up to Jerusalem to worship. Some have thought him to have been a Jew by birth, who, by the utilization of his Jewish genius, had risen to this high office in the court of the Queen of Ethiopia, just as Daniel and the three Hebrews had in the court of the Chaldean monarchs. Others have supposed him to have been an Ethiopian by birth, who had become a proselyte to the religion of the Hebrews. Now he was returning home, and as he rode along in his chariot, surrounded by his retainers, he was reading aloud from the Septuagint translation of the prophecy of Isaiah. It is rather a singular occurrence, if we attempt to explain everything on natural grounds, that of all the sixty-six chapters in this book, the Eunuch should be just at that moment reading the wonderful fifty-third chapter in which the sufferings of Christ are so plainly set forth as well as the purpose for which He came into the world. He is trying to understand the passage which tells of this One who was led as a sheep to the slaughter and who opened not His mouth in self-defense. How difficult! How puzzling! What does the prophet mean by this? Now it is that the man of God draws alongside the chariot and asks the question, "Understandest thou what thou readest?" We see the great desire of the Ethiopian for information on this, to him, obscure passage in his reply and the eagerness with which he invites Philip to come up into the chariot. Preachers do not usually have their texts picked out for them, but in this case we see that Philip was given his by this dark-skinned companion. Could he have had a better one? There is hardly a text in the Old Testament which would have been more appropriate, and Philip made good use of his opportunity, for the record says, "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Can any one say that this was

merely a coincidence? No, it was the work of God's Spirit on the heart of this black man. He was longing to understand God's Word and was seeking for light. This was indeed the meeting of one who was ready with the Gospel and one who was ready for the Gospel. As Philip preached, the light broke upon the Eunuch's soul, and after professing faith in Jesus Christ, he was baptized by the evangelist and went on his way rejoicing; while Philip, now that his work was done with this one man, was caught away by the Spirit and sent to labor at Azotus and all the cities between there and Caesarea. The Eunuch went back to his country a true believer, and God alone knows how many souls were won to Christ through his testimony.

Brother Iverson, whom many of you know, went into a hospital ward on one occasion. There were eighteen sick persons in the ward. He did not have time to speak to all of them about their soul's salvation, so he asked the Lord to direct him to the one who needed him most; also to give him a message for that one. He walked down the entire length of the ward, and on the way back he was moved to go to a man whose legs had been broken in an accident. He greeted the man and told him that he would read a portion of the Scripture to him. He was moved to read the latter part of the sixth chapter of Romans and was reading the last verse. As he read, "For the wages of sin is death," the sick man said, "Stop! Are you reading that from the Bible?" Brother Iverson asserted that he was. The injured man explained that those words had impressed him from the time of his accident until the day preceding Iverson's visit. They had annoyed him to the extent of keeping him awake nights, but the day before the words had passed out of his mind and he had enjoyed the first night's rest in a long time. Brother Iverson asked him if he knew what came next. He did not, so the servant of God read those beautiful words, "But the gift of God is eternal life through Jesus Christ our Lord," and the injured man then and there accepted the gift of God's Grace.

Instances of this sort could be multiplied, but I think we see from these two that there is a preparation going on in the hearts of those to whom we are guided by the Holy Spirit

which makes them receptive to the Gospel message. The Ethiopian courtier, on the one hand, was puzzled about the meaning of a passage in God's Word, while the injured man had been tormented by the verse that tells of the ultimate end of a life of sin, and although he did not know it, the way of escape from that dark, dreary, Christless eternity.

III. In the third place, there are conditions in our lives which make us more susceptible to the guidance of the Holy Spirit.

We know very little about Philip the Evangelist, other than what is revealed in this chapter from which our text is taken. There are only two other references to him in the book of the Acts, the one in the sixth chapter, where he was made a deacon; the other in the twenty-first chapter, where Luke tells us of the stay at his home in Caesarea of Paul and his party.

We remember that the twelve apostles were so busy with the care of the poor and the sick that they were obliged to appoint men to carry on this work, while they gave themselves to prayer and the ministry of the Word. These men must be "full of the Holy Ghost and wisdom." Among the seven chosen, we find the name of Philip. Let us notice the qualities that go to make up the character of this man.

First. Philip was full of the Holy Ghost. The gift of the Holy Spirit is given to all those who have accepted the Lord Jesus Christ as their Saviour. It is evident, however, that some Christians, both in the Apostolic days and in our own times, are in a greater measure filled with the Spirit. Is it possible that God is partial, giving to some more spiritual power than others? No, God is not partial, but is willing to give to all His children alike, but there are some who have not fully yielded themselves unto God. This was true in Paul's day, for in his epistle to the Romans he urges them to yield to God, and to many Christians today the message still comes, "Yield!" Can we not accept this invitation and present ourselves to our Maker? Then we, too, shall be full of the Spirit, for He will come into our being and fill every nook and cranny.

Second. Philip was picked out of the group of disciples for his wisdom. How we feel our failure in this respect! We

know so little. We make so many unwise moves. God's Word tells us the true secret of wisdom in the words of James, "If any of you lack wisdom, let him ask of God . . . and it shall be given him." How simple! As we go to God in prayer seeking His guidance, we shall find that in sweet communion with Him "the dark things shall be plain."

Third. Philip was obedient. When the message came for him to leave his revival meeting in Samaria, he did not question; he did not put forth the excuse that there were many new converts who should be grounded in the faith, but he went. His was instant obedience.

So with us. When God's voice bids us "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert," we should obey. Ours is not to "make reply" or "reason why," or why not.

Fourth. Philip was content to be led step by step. He did not ask what he should do after he reached the desert road, but simply obeyed the first command, which was to go there. God does not always reveal to us what He has as the ultimate end of our call. We are so much like the little boy who was walking with his father along a lonely road at night, carrying a lantern. He told his father he was afraid because the lantern showed such a little way ahead. The father answered, "That is true, but if you walk straight on, you will find that the light will reach to the end of the journey." Many times we only have guidance for a little way ahead, but if we follow it we shall hear, as Philip did, the Spirit saying, "Go . . . join thyself to this chariot."

Philip was filled with the Holy Spirit and wisdom; he was obedient and content to be led step by step. He was no mystical dreamer, but a practical, red-blooded preacher of the Gospel. He was, however, in such fellowship with his Lord that he could hear the call of God. Great use is being made now of the wireless telegraph, but in order for a man to receive the signals from a certain station, he must be "tuned in" to the wave length of that station. So must we, if we are to be guided by the Holy Spirit, be "tuned in" to hear His Voice.

As we go out to the great work of the ministry of the Gos-

pel, and especially as we go out to labor for our Master this summer, we can have the guidance of the Holy Spirit. We can, if we live yielded, prayerful, trustful lives, have our spiritual hearing made so sensitive that He may speak to us, sending us to those who know not Christ with the message of salvation, having prepared their hearts to receive it. Are we permitting the things of this life to dull our spiritual hearing? Are we only partially God's? If so, let us re-dedicate our lives to God, and then we shall hear, as Philip did, the voice of the Holy Spirit in our souls, guiding us into faithful service for our Lord and Saviour, Jesus Christ.

THE MINISTER AND HIS HEBREW OLD TESTAMENT.

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This paper is written in cognizance of a rather common, though gratuitous, custom of Hebrew taboo. It is not intended primarily as an apology: it does assume the nature of a plea. Facts will justify the plea. The Hebrew language will take care of itself. Doubtless always there will be some to whom arguments make no appeal. They are akin to "the late Victorians, and they do what they like." It is for those who have not yet run with the footmen and been weary that I write, in the hope that as time matures they may be able to contend with the horses. This fact is plain: Preachers who feed the flock will always be needed. And if the hungry sheep look up and are not fed, a self-impoverished ministry must bear the blame.

Today education is a matter much discussed and more abused. It is debated in theory and debased in practice. The time is one when utilitarianism seems the shibboleth of elective curricula, when (in the word of Dean West) "cafeteria education"

is the vogue, when Mr. H. G. Wells would blot out the humanities, when the classics are in danger of desuetude. Is the theological training endangered? Some would ask, "Since Greek can now be eliminated from an A. B. degree, what is to be expected for the Hebrew language?" The question may not be without pertinence. "If Greek be dry, what of dessicated Hebrew!" It is to be hoped that one's predictions will not entirely discount his asseverations. Out of an acquaintance with some half-dozen languages, it is my conviction that Hebrew is the most interesting of them all. And I may add that Hebrew is the language which President Harper, of Chicago University, once made popular. Some who sought to master it recited to him three times daily! Here is consolation for an aspiring acolyte!

There are valid reasons why some good men do not attempt languages. And certainly this thesis is not unmindful of a Moody whom God uses, despite handicaps. Also, there are reasons offered which are not valid. A student in Austin Seminary recently quoted a member of the congregation which he served, "Why should a man waste so much valuable time studying Hebrew?" The answer should find the heart of every thoughtful person: Is anything a waste of time which is calculated to equip men as stewards of the manifold grace of God? Is that study valueless which, by tested experience, illuminates the Word and clarifies the truth of revelation, the more especially in the age torn by strife over the *ipsissima verba?* The following paragraphs will serve in part at least to answer such questions. Again, it is argued that Hebrew is not used after completion of the Seminary course. Is the too lamentable fact any reason for neglecting the study of Hebrew? Or is it merely a revelation of presbyterial inertia? The excuse would find basis only for those geniuses who need not to burn the midnight oil. And so long as there is a commentary of the homiletic variety in the tool-box, the excuse converts to mockery. It is commonly maintained that lack of time prescribes omission of Hebrew study. But what is the preacher's highest function? If it be to "preach the Word," then he should use every worthy means available thereto.

Happy is that pastor who finds a Scriptural elder to relieve him in part of his duties! Again, it is objected that Hebrew is hard work and not worth the price. (Facts prove the contrary!) The thought brings to mind an occasion when a temerarious youth undertook to compose a high school essay on Shelly's Shorter Poems without having read any of them! If the Presbyterian ministry attracts thinking men to the pews, there is a cause. That cause is not foreign to hard work. "The toil is constant and unremitting that lifts up the king to the crown's demands." It is certainly true in regard to the business of preaching, if not elsewhere, in a day of inflation, that the value is according to the price one pays. To revert to the ancient poet, *"Tantae molis erat condere gentem."* But the matter of objections is a question of relativity. And after all, the proper attitude is not, What are the difficulties, the reasons contra? It is proper to inquire, What are the advantages, the reasons pro?

The Old Testament, as Hebrew literature, stands practically alone. It is, in addition, the most remarkable collection of writings in existence. Beginning with Moses, for centuries the revelation of God and inspiration went hand in hand to produce for mankind the "noblest of all religious literature." To refer to the first only of the books of this collection, I quote Dr. R. F. Weidner, "No book of God's revelation is of such fundamental importance for Christianity." ("Studies in the Book.") It has been said in regard to the opening words of this great book, "In all literature of all languages, there is no poem so magnificent as the first chapter of Genesis" (Sir William H. Preece, K. C. B., F. R. S.) The Hebrew was before the Greek. Salvation of is the Jews. For two thousand years the Hebrew held locked the secret of the Covenant of Grace which is flowered forth in the New Testament. It might not be straining the truth to add that the "New Testament is the Old in Greek dress." If there be romance in exploration and inspiration in discovery, the field of Old Testament language is open to the adventurer in God's great realm of revealed truth. There are incalculable and inalienable values in

the study of such a literature in its proper setting, in its original mold.

The Professional Value.

As regards a doctor of medicine, we demand that he know materia medica. For the lawyer there is Blackstone. The preacher has his Bible. When a modern magazine writer can boast of having heard a great preacher for two and one-half hours on Immortality, "with never a verse from Scripture to back his arguments," it is time for the pulpit to give attention to its Book of Books. Inasmuch as all professions are constructed upon the achieved results of others who have labored, so the present day prophet cannot build without that which is the greatest religious contribution of ancient times—the Old Testament of God's Word. We must proceed upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. The study of the Old Testament is accordingly essential to the right interpretation of the New. With Augustine we can say *vetas testamentum in novo patet.* As an answering fact, *novum testamentum in vetere latet.*

In that excellent book, The Minister and His Greek New Testament, with whose title the subject of this article is paralleled, Dr. A. T. Robertson writes: "We excuse other men for not having a technical knowledge of the Bible: the preacher must be a specialist." And what the same author says as regards the New Testament is very largely true in similar lines regarding the Old Testament. As those who stand for an educated ministry and make some pretentions to scholarship, we cannot neglect the Hebrew.

It is interesting and not without point to note that the men who have been great in their greater profession have in large instance been diligent in language study. (Illustrations will be more pertinent under a later paragraph.) The reader is referred to the above-mentioned book as well worth careful reading throughout. The following quotations at random are justified in this connection: "Dr. A. M. Fairbairn held that no man can be a theologian who is not a philologian. He who is

no grammarian is no divine. Melancthon contended that grammar is the true theology. And Carlyle, when asked what he thought about the neglect of Hebrew and Greek by ministers, blurted out, 'What! Your priests not know their sacred books!' The preacher is a linguist by profession. Grammatical exegesis precedes the historical and the spiritual." The first thing with any Old Testament passage is to read it in the original and then construe it. It is for lack of this that manifold mistakes have arisen. The writer recalls the loss of half a day's work in having to listen to a Pullman conductor-preacher ventilate his views in defense of one of the present-day heresis, based on a violent torsion of a Scripture passage as to whose exegesis he knew nothing. To mention but one word as an illustration, no man who understands Hebrew will be in danger of misunderstanding the expression translated "know" in many instances. Again, it is for the Hebraist to appreciate the beauty of such a section as Exod. 3:13-15, with its profound significance of the Divine Name.

So long as there is no modern translation of the Old Testament, there will be need of Hebrew for the real student of the Word. And even as Moffatt, Ballantine and Goodspeed do not do away with original work in Greek exegesis, so no forthcoming translation of the Old Testament could give linguistic exemption to a herald of the Gospel. If "search the Scriptures" and "to the law and the testimony" mean anything, then there is justification, nay, necessity for the study of the Word in its original languages.

The Cultural Value.

The nature of the Hebrew language deserves some attention here. It contains only two genders, has simple case relations, very few compounds. The number of particles is small. Simplicity characterizes the syntax; the language is remarkably free from labored or involved structure. It is "photographic rather than analytic": it is concrete as over against abstract. Hebrew is a language of pictures, full of onomatopoesis. By virtue of its distinctive elements, among which the above are

samples, the Semitic mold is "beautifully adapted as a means of permanent revelation." From Dr. Edward Mack's "The Preacher's Old Testament," which is rich in suggestion in line with this subject, I take the following: "Out of the physical world of rich beauty which surrounded the ancient orientals, this language has caught the song of the brook, the roll of the thunder, the desert's weird hum, the twitter of birds, the babble of children, and has transformed and articulated them into the music of human speech. The Hebrew word for "psalm" suggests the vibration of a chord, which in turn suggests the insect's wing. The word for "babe" is the melody of its own prattle. An inflection rich in art and symmetry lends grace of thought and mobility of expression to this language. . . . A single dot is sufficient sometimes to convey a paragraph of meaning. A single prefixed consonant may lift a word from indefinite and irresponsible happening into the realm of intelligent causation." To enter linguistically into material appreciation of such a language, even though it be in moderate measure, is to reap reward in kind.

In mental training Hebrew has been compared favorably with mathematics. The very pronunciation of the words of this language with its graduated vowel-sounds and articulate consonants places the student in its debt. Hebrew language is the Demosthenes pebble for many a public speaker. It is to be lamented, on several counts, that in the ordinary Seminary course the time allotted to Hebrew seems necessarily so short. But there are those who maintain that even though Hebrew should mean nothing from the standpoint of exegesis, it would nevertheless be worth its price in the matter of enabling the student to appreciate and to utilize his own language.

We may take passing glance at some of the facts noted by those who read as they run. It is a marvel of literature that the Old Testament lends itself so readily to reproduction in other languages. The native richness and beauty are conserved the more especially when carried over into English. Again and again does the casual observer note connection between our common tongue and the English Bible. The truth is that the "very foundations of our speech are Biblical." In-

deed, it was the translation by Wycliffe in England which preserved and molded the English language for all time. And no mental gymnastic is required to trace the kinship between classic English and the Hebrew classics. Dr. Richard G. Moulton ("The Modern Reader's Bible") has said: "When the content of the Bible is allowed to appear in full literary form, the Hebraic literature will be recognized as not inferior to the Hellenic." If we read the Illiad as Homer wrote it, how much the more should the preacher read Ruth in the original. As Cicero is unimpeachable, what of Moses? "Pindar is almost provincial by the side of David." Thus the Hebrew language in itself, aside from the content of the Old Testament, furnishes us a means toward liberal education. And inasmuch as education does not stop short of the soul, to read Moses and Samuel and David, Isaiah, Amos and Micah, is to develop a spirit that answers to their inspiration. And the religious instincts are elevated and strengthened as such writers are read in their own proper language. These things being so, they put to rout any cavil at the study of Hebrew.

The Critical Value.

In our polemic day every bystander endeavors to understand the justification of one side over against another. The informed preacher of the time seeks to be something of a critical student. There has perhaps never been so immediate necessity for appreciation of the fundamentals of the Higher, as also of the Lower Criticism, technically so-called. And only that student who possesses ability to make first-hand investigation is able to follow events and arguments accurately and with understanding. Doubtless many may be involved: none can be indifferent.

This is not the place to lug in the haggled Graf-Wellhausen system with its ramifications and revolutionary conclusions which echo throughout the Book; but I would call attention to the fact that the modernist blight which threatens the New Testament took root in the Old. As it was in the study of the Hebrew Old Testament that the "modern" subservice criticism

had rise, so in the renewed and continued study of the same is the modern egoistical criticism to be met and vanquished. If Wellhausen could say, in regard to those who differed from him, "I always knew that the Old Testament was a fraud, but never dreamed, as you Scotch critics have done, of making God a party to the fraud," I say, if such ideas still thrive, as they do today, then it is not enough for us to reply that the Bible does not need defense. The issue has been joined and the remotest parish in the world is embroiled. Certainly it will not be the man who is stranger to Hebrew who will answer the agnostics, and bell the cats of the radical criticism.

To rationalists the Pentateuch is the Achilles heel of the faith once delivered. Therefore we may well gather that the Pentateuch is of supreme importance. It occupies first place in the Bible as the oldest and the foundation of the other books. History, prophecy and poetry point back to the Law as the original source and type, assuming the existence of the five-fold book of Moses. No critic so radical as to deny that the Law is the basis on which is superimposed the remainder of the Old Testament. And if the Law is dated long after Moses, then the later books are torn from their settings and more or less discredited. Now, of the three kinds of approach to the Old Testament in the processes of the Higher Criticism, that one which touches the language more particularly than the others is the Literary Method. By this, conclusions are based on words, phrases, idioms and style in general. A knowledge of the Biblical language would seem indispensable here, both to appreciate the criticisms and perchance to refute them. This applies to the Pentateuch, as also to the later books. Notice one example of many. The modern school endeavors to show that the Book of Daniel was written in Maccabean times. "Certain Aramaic words indicate a date much later than Ezra's time." But a complete refutation of this argument, as of others, is now derived from the fifth century Egyptian papyri, which show that the Aramaic of Daniel and Ezra is the same as that of Ezra and his contemporaries. Dr. Robert Dick Wilson has given the conclusive proofs. And it is the student of language who can follow the contest from within the arena.

Next, take several examples of a different sort. It is claimed that the 50,000 of 1 Sam. 6:19 is a mistake. The conjunction is omitted from the numeral and the order of words is anomalous. Here, we are told, is one example of how numerals are liable to error. As for myself, being vitally interested in the Bible and all that it has to say in regard to any subject, I want to be able to see first-hand and to know something at least of the whys and wherefores of critical study. Again, should 2 Sam. 15:7 read *four* or *forty?* It is the language student who can inquire into the merits of either side in the case. Ps. 22:16 gives us the outstanding illustration, "like a lion." Shall we add, for the sake of sense, "they did mangle"? Or out of a knowledge of Hebrew language shall we make a different and legitimate pointing, and read with the A. R. V., "they pierced"? Once more, in 2 Sam. 21:19 there appears some confusion with the text which tells us that David slew Goliath. The Hebraist recognizes that by very slight change of pointing the contradiction is relieved entirely. Personally I take great satisfaction in verifying such facts in Hebrew. Examples could be multiplied: these are sufficient. It is not denied that one can derive benefit from English explanations of these matters of critical nature. But as we have in the Old Testament the very Word of God, and as the Bible is divinely inspired, if it is our infallible guide in faith and practice, if, contrary to much popular literature and radical thinking of the day, the Bible is the record, not of how men reached up and found God, but of how God came down and revealed Himself to men—if these things be so, then the prophet of God gains much in having personal acquaintance with such a revelation in its original vehicle. For this, with a contemporary writer we insist that criticism should precede preaching. We must determine the text before we can hope to set forth its interpretation. The sober critic finds a *pou stoo* that the exegete may divide the Word aright.

The Homiletic Value.

Of all values to that man who is primarily a preacher of the Gospel, there is none that surpasses the homiletic contribution of the Hebrew language. If the Greek excels, it is a Greek whose linguistic ancestry is Hebrew. It is interesting to hear the verdict of masters in the art of preaching. Alexander Maclaren's Expositions of Scripture are "the wonder of modern preachers because he steadily throughout a long life pursued his Hebrew and Greek studies." "Spurgeon made himself efficient in Greek and Hebrew, in spite of insufficient schooling." Such things also are true of the late Dr. Jowett, and that popular expositor, Dr. G. Campbell Morgan, is a "close and laborious student of language." Dr. A. T. Robertson says, "The preacher who ridicules word-studies merely exposes his own ignorance." And "grammar is a means of grace." From Dr. Johnson's Life of B. M. Palmer, Dr. E. C. Caldwell handed on to the writer the following incident: A young minister once asked Dr. Palmer for a list of the most useful books. In his reply the great preacher concluded by adding that a careful study of the Hebrew Old Testament and the Greek New Testament would be worth more than all the books which he had recommended. Dr. Edward Mack writes that the great evangelist, J. Wilbur Chapman, in annual visits to Lane Seminary, always pressed upon the students the first importance of the study of Biblical languages. And the former himself adds, "I make bold to say that there can be little real expository Biblical preaching without some knowledge of the Hebrew and the Greek."

The age is intolerant of a spoon-fed ministry. Churches want men who do their own thinking and can handle the apparatus of a laboratory investigation. From the beginning of my brief years of experience in teaching, it has therefore been my endeavor to make the Hebrew course a course in Hebrew. And it is a further conviction that the riders of a homiletic commentary have no place in a Presbyterian pulpit, if in any. The student of language will not fail of material nor be forced to use works which tend to stultify his native abilities. When

the Biblical languages find their true place in the preacher's workship there will be a burning like to that when the great Apostle turned Ephesus upside down.

The Hebrew Old Testament is a fathomless depth, an inexhaustible mine of truth. It responds with pure gold to the honest effort. It shall never fail of its freshness and availability, whatever the language into which it is translated, as men carry the one Evangel of the twin Testaments. Only a few illustrations can be added. One of the outstanding passages in the Old Testament, which touches the very heart of all progress in the Kingdom, is the utterance of Gen. 18:19. And how woefully that text has been wrenched by an untaught mind! We have here a fullest expression in Hebrew of God's purpose in regard to Abraham; the telic sense is most emphatic. The thought is the key to success for God's purpose in the race. It touches the home. Here, too, is the relation between foreknowledge and forechoice. And the whole thing stands out startlingly before the eyes even of the average student of the original language!

Another homiletic virtue inhering in Hebrew touches the condensed graphic word-pictures—sermons in themselves. Ideas are based on physical realities underlying the expressions. Turn to a good Hebrew grammar to see the very foundation of the Hebrew alphabet as derived from pictures representing the various letters. Space allows but one example from this treasure-store for preachers. Psalm 1, verse 1, word 1, may be translated literally, "O the blessednesses of . . ." Here the Hebrew communicates to our minds in a stroke a fact which is in itself an entire sermon, viz., the right, upright, righteous man is the happy man. Happiness and rightness are the reverse sides of the same image. Other languages have caught the idea and in epigram have passed it on: *Sois bon et tu seras toujours heureuse!* Happiness and holiness—inseparable! And all the Book of Ecclesiastes may be made a commentary on the text. (The whole Psalm is full of meat for the Hebraist.) Again none can expound Faith scripturally, who does not possess the Hebrew key. Faith is a Hebrew reality. It is a matter of no dispute that the language

of the New Testament, being Greek, is at the same time a Greek cast into Hebrew molds of thought. And "the New Testament can be correctly understood only as constant reference is made to the Septuagint and to the Hebrew which underlies it" (Kirkpatrick). Such great ideas as *righteousness, justification, holiness, sin, sacrifice, propitiation, atonement* are as old as the Hebrew Law and Prophets, and had a Hebrew history and local color before they were adopted into the New Testament and the religious thought of today.

The preacher of the Gospel cannot learn too much in equipment for his high calling: he will learn too little who omits Hebrew. "The Lord Jesus Christ put the Old Testament into the hands of His Church and bids her interpret and use it as fulfilled in Him. God speaks in His Son: God spake in the prophets. It is the Word of God which is living and energetic, possessed by a springing and germinant vitality" (Kirkpatrick). By every avenue open to us we must consistently search the Scriptures, that knowing the Truth which makes men free, we may contribute each his part toward building the Church into the unity of the Spirit as the Body of Christ. By no means the least fruitful instrument thereto is the study of the Hebrew language.

BOOK REVIEWS

BOOK REVIEW STAFF—W. W. MOORE, T. C. JOHNSON, E. C. CALDWELL, EDWARD MACK, W. T. THOMPSON, E. T. THOMPSON, W. L. LINGLE, O. E. BUCHHOLZ, M. R. TURNBULL, C. L. KING, W. L. CARSON, RUSSELL CECIL, ALL OF RICHMOND, VA.; E. D. KERR, COLUMBIA, S. C.; R. F. GRIBBLE, JR., AUSTIN, TEXAS; DUDLEY JONES, CLINTON, S. C.; J. B. MASSEY, HAMPDEN-SIDNEY, VA.; FRASER HOOD, DAVIDSON, N. C.; G. F. NICHOLASSEN, ATLANTA, GA.; GEORGE LANG, TUSCALOOSA, ALA.; D. S. GAGE, FULTON, MO.; DUNBAR OGDEN, MOBILE, ALA.; D. P. McGEACHY, DECATUR, GA.; BEN LACY, ATLANTA, GA.; J. G. VENABLE, CHATTANOOGA, TENN.; WM. CROWE, ST. LOUIS, MO.; R. F. CAMPBELL, ASHEVILLE, N. C.; A. F. CARR, SAVANNAH, GA.; JOSEPH DUNGLINSON, DANVILLE, VA.; H. W. DUBOSE, SPARTANBURG, S. C.; A. D. P. GILMOUR, WILMINGTON, N. C.; W. T. RIVIERE, CLEBURNE, TEXAS; J. C. SILER, FISHERVILLE, VA.; A. W. BLACKWOOD, COLUMBUS, OHIO; H. S. TURNER, STAUNTON, VA.; CECIL V. CRABB, CLARKSDALE, MISS.; H. B. SEARIGHT, WASHINGTON, N. C.; J. G. McALLISTER, LOUISVILLE, KY.

THE IDEA OF GOD IN THE LIGHT OF RECENT PHILOSOPHY. *By A. Seth Pringle-Pattison, Professor of Logic and Metaphysics in the University of Edinburgh.* Oxford University Press. $3.50.

This is an important book by probably the leading Scottish philosopher of our generation. It consists of two courses of Gifford Lectures of ten lectures each, delivered at the University of Aberdeen in 1912 and 1913, and revised and reprinted in 1920. They are not easy reading; but herein lies part of their value. The pastor needs to keep on hand such a tough book for mental discipline; and to keep his mind from becoming soft and shallow.

The author starts with Hume, the arch-skeptic, and brings the discussion down to Bergson's *Creative Evolution.* He is thoroughly conversant with all the currents of modern scientific and philosophical thought; and like most Scotsmen, at home in metaphysics. To me the chief interest of this solid volume lay in this—here is a man who has sounded all the depths and shoals of modern speculation, and found in it nothing destructive of our Christian faith—the result of his long and adventurous voyage has been to bring home to us a larger and higher idea of God. We are living in an age of faith rather than of agnosticism; and theology has been greatly enriched by modern knowledge.

Professor Pringle-Pattison's philosophic position is that of *Ethical Idealism* and *Religious Theism.* He attempts a reconciliation of monism and pluralism in his doctrine of the absolute and the finite individual. His conception of God is that of an absolute being, or infinite spirit, essentially active or eternally creative, imminent yet

distinct from the universe, sympathetic, suffering and self-communicating; or a God of love—revealed supremely in Christ and His cross.

As a comparison volume, we recommend "A Faith That Enquires," by the late Sir Henry Jones, Professor of Philosophy in Glasgow University. Fortified by these two sound and substantial books, no one need fear any attack the light artillery of present day science and philosophy may make on our historic and holy Christian faith.

H. B. SEARIGHT.

Washington, N. C.

THE CHRISTIAN CHURCH IN THE MODERN WORLD. *By Raymond Calkins.* The Macmillan Company, New York. Pages 227. Price $1.75.

This is a book that is worth buying and worth reading. In fact, it is a book that is worth reading the second time. We who are ministers need to do some clear thinking about the Church, and this book will help us to do it. You will not always be able to think along with the author, but you will think. In the main, you will agree with him.

The author discusses such questions as: "The Church and Its Critics," "Are Churches Necessary?" "Where Is the Church Today?" "The Mission of the Church," "The Church and the Social Conscience," "The Teaching of the Church," "The Worship of the Church," "The Christian Church and Human Brotherhood," "Church Unity" and "Church Loyalty."

I found the chapters on "The Worship of the Church" and "Church Loyalty" especially edifying. The writer is perfectly loyal to the Church and is eager for others to be loyal, but at the same time he faces frankly the defects of the present day Church. The preacher will get the seed thoughts for a number of sermons in this book, and at the same time he will get a tonic that will be good for him.

WALTER L. LINGLE.

General Assembly's Training School, Richmond, Va.

THE REALM OF GOD. *By L. E. Bennett, M. A., B. D., Master of King's College, University of Queensland.* George H. Doran Company, New York. $2.50. 314 pages.

This book is one of the most helpful discussions of the Kingdom of God we have ever read. The author maintains that the Kingdom of God throughout the whole New Testament is primarily and fundamentally present and inward and not future and outward. This position he strongly sets forth in ten well written chapters. The headings of the chapters will indicate the rich and suggestive contents of the book. They are as follows: The Emergence of the Kingdom of God in Modern Christian Thought, the Kingdom of God in the Mind

of Christ, Christ's View of the Kingdom as Redemption and Its Place in the Rest of the New Testament, The Kingdom of God and Faith, The Church and the Kingdom and Their Historical Associations, The Call of the Present Situation, The Realization of the Kingdom of God on Earth, The Kingdom of God and Doctrine, The Kingdom of God and Immortality.

E. C. CALDWELL.

Union Theological Seminary.

A BRIEF BIBLICAL HISTORY. OLD TESTAMENT. *By Rev. Professor F. J. Foakes-Jackson, D. D.* Third Edition. Pp. 241. Geo. H. Doran, New York. $2.00 net.

This book is a briefer edition of "The Biblical History of the Hebrews to the Christian Era," and has been prepared for less advanced students. Professor Jackson has a very readable style, and in the main the Bible is allowed to tell its own story, being enriched at the same time with the new knowledge we have gained of the Bible times. It must be said, however, that Dr. Jackson is now Professor of Christian Institutions in Union Theological Seminary of New York. He holds the liberal views of the Bible that are prevalent in that school. Now and again he gives us not the Biblical History, but instead the history that commends itself to his own critical views.

ERNEST T. THOMPSON.

Union Theological Seminary.

A BRIEF BIBLICAL HISTORY. NEW TESTAMENT. *By Rev. Professor F. J. Foakes-Jackson and B. T. Dean Smith, M. A.* Third Edition. Pp. 249. Geo. H. Doran, New York. $2.00 net.

This volume is a continuation of the one mentioned above, carrying the history through the New Testament period. It is written in the same interesting style—with more emphasis on the new knowledge we have gained of the historical background. Each chapter ends with a helpful summary of the material which has been traversed. The liberal view of the authors is less in evidence in this than in the previous volume, nevertheless at times it is only too apparent. In spite of the real need of two books of this sort, neither can be recommended except for those who are able to read with discrimination.

ERNEST T. THOMPSON.

Union Theological Seminary.

DOWN THROUGH THE AGES. *By Frank E. Gaeberlein.* Pp. 99. The Macmillan Co. 1924. $1.00 net.

Mr. Gaeberlein is principal of the Stony Brook School for Boys.

He has given us here an "informative, interesting book, fully within the compass of adolescent youth," a book that deals with the providential preservation and mission of the Bible "Down Through the Ages." He states very warmly his own conclusion that the Bible is the Word of God, and in the preface expresses the hope that this book may stimulate some to the further study of the Bible, "that they may realize how unique is its historical background; that they may comprehend its literary supremacy; and that through these things they may reach a stepping-stone to an understanding of its spiritual content." His book is well fitted, we think, to serve this purpose.

ERNEST T. THOMPSON.

Union Theological Seminary.

WHY I BELIEVE IN RELIGION. *By Charles Reynolds Brown.* The Macmillan Company, New York. Pp. 175. $1.50.

Dean Brown believes in religion and is able to give reasons for his faith. He relates his own conversion in these words: "I felt the burden of guilt for evil done. I craved the divine forgiveness. I felt the sense of alienation from God. I cried out for some divine power to renew my heart. By an act of living faith in Jesus Christ that burden was rolled away; that sense of separation from God was changed into a glad feeling of acceptance; and in that glad sense of relief and renewal I have been rejoicing from that day to this." Is it not heartening to have a man of Dean Brown's standing testify to the regenerating grace of God? This testimony itself makes the book worth while. The reader expects good things from a man with such an experience.

The author declares that he is not writing for theologians or philosophers, but for everyday people. For this reason, if for no other, the theologians and philosophers should read the book. The minister should read every book that is written for everyday people. The chief value of the book for ministers is in the fact that the author illustrates how "six broad planks in the platform of religion can be discussed in a way that everyday people will be helped." The subjects of the six chapters are: "The Belief in God," "The Person of Christ," "The Power of Atonement," "The Value of Prayer," "The Use of the Bible," "The Hope of Future Life."

The author is aware that his "general appraisal of the value of the Bible" will seem "inadequate and unsatisfying" to many of his fellow-Christians. His chapter on the Atonement will likewise seem "inadequate and unsatisfying" to many of his fellow-Christians. However, there is so much good to be derived from the volume that it is

worth every minister's reading. More than one minister has been led to preach on these great topics after reading Dean Brown's book.

C. L. KING.

Richmond Va.

NEW TESTAMENT SOCIOLOGY. *By Philip Vollmer, Ph. D., D. D.* Fleming H. Revell Company, New York. Pp. 319. $2.25.

Dr. Vollmer has already rendered us a valuable service in his "Modern Student's Life of Christ," which is one of the best for handy reference; now he renders a service equally valuable in this study of New Testament Sociology. This is a book that should find its way into every minister's study to be kept at his right hand for constant reference. Besides, this book should have the attention of all teachers of Sociology in our Christian colleges and theological seminaries. It is the best book on the social teachings of the New Testament that has come into my hands. The book has several merits. It is complete, yet not minute. The social teachings of the New Testament are discussed in broad outline, leaving much for the student's further investigation. It is full, but not tiresome. Each of the many topics is given adequate treatment in a way that keeps up the reader's interest. It is conservative without being extreme. Dr. Vollmer has not permitted himself to be carried away by every wind of social doctrine, but adheres to a calm and conservative interpretation of the New Testament text. He sees in the principles of Christ practiced among men the solution of our many social problems. The entire background of the book is the religion of Christ in the hearts of men leading them out to right apprehension of social obligation and to right social conduct. The Church is given due recognition as the agency for the spread and growth of the kingdom. To the Church is assigned the task of interpreting the New Testament in all its bearings on our social issues and of teaching and practicing the things it has learned. The book is built around the New Testament conception of the kingdom as Dr. Vollmer sees it.

Another fine feature is the extensive bibliography at the beginning of each chapter and under each topic discussed in the chapter. Scattered throughout the book are thought provoking questions which call for intelligent research. All in all, the book impresses me as being an admirable text-book. For the preacher the book meets a real need in giving us a sane, sympathetic, believing discussion of New Testament Sociology. As such I commend it to the thoughtful students of the New Testament.

JOHN C. SILER.

Fishersville, Va.

PROPHECY AND PROPHETS. *By Barnard C. Taylor, D. D.* The Judson Press, Philadelphia. 1923. Pp. 143. $1.25.

Dr. Taylor is Professor Emeritus of Old Testament Literature in Crozer Theological Seminary. He has given us here a "book for the ordinary reader who seeks an introduction that will help to a clearer understanding of the prophetic Scripture." In the first part of the book we have a very clear and helpful discussion of some of the characteristic features of prophecy. In the second part of the book "there is given in a concise way the conditions political, social and religious of the Israelites at the time of each prophet, that the reader may get a clearer insight into the meaning of the prophet's message. The divisions of each book are also suggested so that the scope of the different parts and their mutual relations may be better comprehended." There is added also a summary of the prophet's message. The book is written from a strictly conservative point of view. It will be found helpful by any one, minister or layman, who would like to have in very brief compass an introduction to the prophets.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

CHRISTIANITY AT THE CROSS ROADS. *By E. Y. Mullins, D. D.* Geo. H. Doran Company. Pp. 289.

In these days of theological controversy, when dust clouds of prejudice are often thrown up that obfuscate the real issues, there has been great need of some book from a specialist that would make clear the vital questions at stake. This has been admirably done by Dr. Mullins. Perhaps the strongest part of this volume is the insistence that science, philosophy and religion each has its respective rights, and makes use of unique canons and regulative principles. Science deals with the sequence of material phenomena, and makes use of the great principles of continuity and mechanical causation. Philosophy, assuming the facts and data supplied by science, seeks a single principle that will explain the universe. It works with the principle of rationality. Religion has to do with a personal relation—the adjustment between man and his God. It has to do with the principle of personality. Now the subtle method of attack on Christianity today is for one domain of knowledge to attempt to fit the facts of religion into its own peculiar mould, and to make them amenable to its regulative principles. When science attempts to reconstruct religion, it would evacuate it of all supernatural elements—yea, even of real personality and freedom—and would give us the religion of naturalism. Philosophy would make the human reason the seat of authority in religion, and yielding to the canons of subjectivism would remove

all dogma and everything that smacks of the mysterious. Historical criticism selects some *a priori* principle according to which it accepts or rejects certain facts in the life of Christ. This subjective principle may be certain ethical and spiritual axioms in the teachings of Jesus, Christ's apocalyptic teachings, or the doctrines of comparative religion, especially the mystery religions. In each case abandoning the standpoint of scientific historical criticism, liberalism introduces some alien principle. Against all these attempts to reduce and to dehumanize Christianity stands the irreducible Christ. "Consider then the irreducible Christ. He is irreducible in the experience of saved men. He is irreducible in the New Testament records. He is irreducible in the centuries of Christian history. He is irreducible in his ministry to the larger spiritual life of the world. He is irreducible as the goal and inspiration of the higher thought of the age. He is, above all, irreducible as the eternal Son of God and Saviour of men, sinless, crucified for our sins, risen from the dead, reigning in glory, and destined to come again in his own time."

No minister who makes any effort to keep up with modern religious thought should fail to read this book.

CECIL V. CRABB.

Clarksdale, Miss.

WHERE EVOLUTION AND RELIGION MEET. *By John M. Coulter and Merle C. Coulter, Professors in the University of Chicago.* The Macmillan Company. Pp. 105.

In this little book the authors in a popular and interesting style have presented the evidence for the various theories of evolution. They have given the present status of the three main lines of speculation, viz.: Lamarck's theory of the inheritance of acquired characteristics, Darwin's view of natural selection through the survival of the fittest, and De Vries' theory of development through the appearance of mutations. They have further outlined three supplementary theories of evolution, viz.: Orthogenesis, or variation along certain pre-determined lines, the effect of geographical isolation on variations, and the results of hybridization. In the last chapters the authors have sketched the results of the evolutionary idea on various branches of human learning, including religion.

As to the mass of biological evidence for evolution, the minister is not qualified to pass technical judgment—and it is extremely doubtful if it is wise for the layman in biology to debate with the specialist along purely scientific lines. The question that arises, however, is this: "Is the evolutionary hypothesis the only interpretation to be made of these data?" As I survey the ever-changing speculations on evolution, and note how one theory is erected and then demolished

like a house of cards by another, I am more and more constrained to believe that the most adequate interpretation of all the biological data is: "In the beginning God created the heavens and the earth."

CECIL V. CRABB.

Clarksdale, Miss.

EVOLUTION, KNOWLEDGE AND REVELATION. *By Stewart A. McDowell, of Trinity College, Cambridge, being the Hulsean Lectures delivered at the University of Cambridge,* 1923-24. The Macmillan Company. Pp. 99.

In this volume the author advances a theory of knowledge which holds that by reason man does not apprehend reality immediately, but that abstracting from all concrete, personal experiences, and knowing the part and not the whole, he generalizes and by means of logic reaches only appearances. The concepts which reason form are necessary as instruments by which man may control his environment. He attains to a knowledge of reality only by love, which, by a reciprocal, sympathetic intuition, interpenetrates between subject and object, and gives him a genuine immediacy that brings him into contact with the real. This love, which is true knowledge, is only obtained in its purity between person and person. It is of the very nature of love, to create, to desire fellowship and to reveal. Hence God has revealed Himself to man. Thus the implications of love throw some light on the doctrine of the Trinity.

There is much that is stimulating in this little book. Its criticisms of intellectualism and its insistence on the value and implications of personality are worth while. Of course, the author is really defending a type of mysticism—and all of the weaknesses of that system apply to his philosophy. Another criticism I would make is that it is hardly a valid procedure to import some private philosophy into the Bible and into Christianity, and to try to make the tenets of that religion bolster it up. Christianity is not primarily a philosophy—not even a philosophy of religion—but a history of God's redemptive work for man.

CECIL V. CRABB.

Clarksdale, Miss.

RELIGION IN THE THOUGHT OF TODAY. *Carl S. Patton.* The Macmillan Company. Pp. 156.

This book is a review of the latest speculations in regard to evolution, of the well-known higher critical views as related to the Old and New Testaments, of present-day philosophic tendencies, of current liberal views in theology; and is further an attempt to recast tradi-

tional Christianity in terms of these modernistic theories. Like other present-day attempts to reconstruct historic Christianity in purely modern terms, it lacks that philosophic poise that on the one hand gives due recognition to the scholarship and soundness of the past ages, and on the other refuses to accept uncritically every modern aspirant that makes a claim to be scientific. The volume, like others of the same character, fails to recognize the unique rights, functions and limitations of science, philosophy and of Christianity as a religion of redemption. For example, the author claims that the Old Testament can be very good history, whether it is accurate as to details or not—for real history is not names, dates or petty gossip about kings or queens, but is the progress of the human mind towards freedom, and of the human spirit towards God. How history can claim to be real history, when it is unconcerned with such little matters as to whether a fact is true or not, is a position that would seem to me to misunderstand the real function of that science.

CECIL V. CRABB.

Clarksdale, Miss.

INTRODUCTION TO THE OLD TESTAMENT. *By Professor Ernest Sellin, D. D., Professor of Theology in the University of Berlin.* George H. Doran Company, New York. $3.00. Pp. 271.

Of the many Introductions to the Old Testament which have been published in recent years, this is undoubtedly the best since the publication of Dr. Driver's Introduction. The translation of this book will be especially interesting to English readers because the author has been claimed by both schools of criticism. The author's Bibliography is supplemented by a splendid selection of English works by Professor A. S. Peake.

While many of his theories of criticism and interpretation are far from convincing to the conservative student, the book is full of helpful suggestions, and on many questions the author comes to a fine common-sense conclusion.

He believes in the documentary analysis of the Pentateuch usually accepted by critics, but sees in these documents many passages of earlier date, some of which are Mosaic.

His view of the origin and growth of the Book of the Psalms is the most sane and helpful of all the recent books.

Every student should read this book for the fine survey it gives of the development of thought on Old Testament problems.

HERBERT S. TURNER.

Staunton, Va.

THE WAY OF JESUS. *By Henry T. Hodgkin, M. A., M. B.* Published by Geo. H. Doran Company, New York. Pp. 138.

This book professes to be "a frank inquiry into the way of Jesus for human society, based on the records of the New Testament." It was originally prepared for Chinese students. There are ten chapters and each chapter consists of seven studies, one for each day of the week. It is a book to be studied and meditated through over a period of ten weeks.

The author's point of view is conservative. His method is to raise questions, to discuss them thoughtfully, and then leave the student to draw his own conclusions. It is not a great book, but it makes a real contribution to a fuller understanding of the teachings of Jesus, and this makes it worth while.

WALTER L. LINGLE.

Assembly's Training School, Richmond, Va.

THE CONSTRUCTIVE REVOLUTION OF JESUS. *By Samuel Dickey, Recently Professor of New Testament Literature and Exegesis in McCormick Theological Seminary, Chicago.* Published by Geo. H. Doran Company, New York. Pp. 165.

This book is a study of some of the social attitudes of Jesus. The author is a liberal in his critical views, and you will not agree with him in all that he has to say. I have found the book exceedingly interesting and thought provoking from beginning to end.

The five chapters discuss the following subjects: "Jesus and the Parties of His Day," "Jesus and the Mosaic Law," "Jesus and the Temple," "Jesus and Rome," and "Jesus and the Economic Order of His Day." You can at once see the possibilities of these subjects. They are discussed in a scholarly and thoughtful way. The whole book is bristling with suggestions and will stimulate you to profitable lines of thought in your study of the teachings of Jesus.

WALTER L. LINGLE.

Assembly's Training School, Richmond, Va.

AN INTRODUCTION TO THE STUDY OF THE BIBLE. *By Rev. J. R. Van Pelt, D. D.* George H. Doran Co. Pp. 394. $2.00.

The plan of this book is splendid. There are six parts: A General Survey, The Bible in the Making, How We Got Our Bible, The Bible in the Church, The Bible in the World, and How to Read the Bible. Under these headings Dr. Van Pelt has gathered together a great amount of interesting material about the Bible. But it is not a safe book to put into the hands of those for whom it is especially written, namely, teachers of Bible classes and schools of religion. For he pre-

sents the origin of the Bible from a most radical viewpoint, and this of course colors all he has to say on the various subjects discussed. From this book we should say that the author is a thorough-going "modernist." That being true, we hope that this book may not be read by any who are seeking a safe handbook to the study of the Bible.

M. RYERSON TURNBULL.

Assembly's Training School.

FAMOUS FIGURES OF THE OLD TESTAMENT. *W. J. Bryan.* Fleming H. Revell Co., N. Y. Pp. 242. $1.50.

In a foreword to this book Mr. Bryan says: "This volume offers to the public a number of brief sketches of famous figures in the Old Testament. Most of them were given originally as Bible talks and are brought together in book form at the request of numerous hearers with the hope that they will prove useful to Bible students and to teachers in particular. Their publication also carries out a plan, which I have had in mind for many years, of furnishing Sunday reading for Christians who, because of illness or advanced age, are denied the privilege of regular attendance at church services." This purpose is well carried out in this book. Though the chapters are more a series of moral lessons on the "famous figures" than an accurate analysis of their characters.

M. RYERSON TURNBULL.

Assembly's Training School.

STUDIES OF GREAT BIBLE CHARACTERS. *Henry T. Sell, D. D.* Pp. 156. Paper, 50c.; cloth, 75c. Fleming H. Revell Co., N. Y.

This is another one of Dr. Sell's "Bible Studies," several of which you may already be familiar with. He here takes up twenty-one different Bible personages and seeks to give an analysis of their character. While many of the points he makes are suggestive, the book on a whole is superficial.

M. RYERSON TURNBULL.

Assembly's Training School.

MORE SERMONS ON BIBLICAL CHARACTERS. *Chappel.* George H. Doran Co. Pp. 200. $1.50.

Dr. Chappel is the well-known pastor of the Mt. Vernon Place Methodist Episcopal Church South, of Washington, D. C. If these sermons are a fair sample of his preaching, his church must be filled with eager congregations morning and night. They are discriminating in

their character analysis, graphic in their imaginative power, and most practical and modern in their application. We commend them most heartily.

M. RYERSON TURNBULL.

Assembly's Training School.

THE SONS OF JACOB AND THEIR TRIBAL BLESSINGS. *Rev. Thomas Tully, M. A.* Doran. Pp. 226. $1.75.

This is a series of sermons on the sons of Jacob by the pastor of the Whiteinch United Free Church of Glasgow, Scotland, a man whom the London Times described as "a preacher with the power of vigorous exposition." These studies are based on the blessings Jacob pronounced upon his sons recorded in the forty-ninth chapter of Genesis, and upon the blessings of Moses upon the tribes in the thirty-third chapter of Deuteronomy. Here are a few of the titles which reveal how discriminating the preacher is in his exposition of Bible passages: Reuben, the Unstable; Simeon and Levi, Evil Confederates; Dan, the Subtle; Gad, the Undaunted; Benjamin, the Wolf. The sermons are fresh, vigorous, interesting and practical. They give us a splendid example of the value of the preacher traveling the byways of Scripture.

M. RYERSON TURNBULL.

Assembly's Training School.

THE SAINT AND THE SWORD. *A Series of Addresses on the Anti-Christian Nature of War by Herbert Booth (an Ambassador for Jesus Christ).* George H. Doran Co., New York, and Hamilton Brothers Scripture Truth Depot, 120 Tremont Street, Boston, Mass.

This book was written during the World War, but the author says that he was unable at that time to find a publisher. The opening line of the foreword is as follows: "This is a red-hot book on a blazing-hot theme." That sentence properly characterizes the volume. Its paragraphs were not written quietly in some secluded study—they were delivered as addresses wherever groups could be gathered to listen. The author constantly throws himself open to the suspicion of over-statement. The following sentence will probably give a fair impression of the style. "The eternally just and holy Jehovah is brought, by these gun-loving, State-serving, Bible-juggling war advocates, to a lower level than that of the organizer of a prize-ring; the instigator of a Lancashire dog-fight or the supervisor of a Yorkshire cock-pit, where savage beasts and birds are egged on to spill each other's blood for the pleasure of the beholder." Christian men, and especially ministers of the gospel, ought to read this book—but it is

a pity that so great a subject should not have had different method of presentation.

D. P. McGeachy.

Decatur, Ga.

The Progressive Unfolding of the Messianic Hope. *By Jasper A. Huffman, D. D.* George H. Doran Company, New York. Pp. 186. $1.50.

Many books treating of things to come have appeared during the last twenty-five years. It is well that the mind of the Church be kept upon the ripening plans of God, that we look forward more than backward, though His dealings in the past have been beyond measure marvelous. Here is another such book, by the Dean of the Marion College School of Theology, a recently established institution of the Indiana Conference of Wesleyan Methodists.

The synopses at the ends of the chapters, showing the steady progress of prophecy in comprehensiveness and clearness, are excellent; while the conservative attitude constantly maintained, though the author evidently leans toward pre-millennial views, is to be commended. Moreover, it is eminently wise to ground all inferences as to future Messianic developments solidly upon the past of recognized Messianic fulfilment. It has been a pleasure to read the book, though it is marred in a few places by infelicities of expression, attributable probably to haste or to careless proof-reading. It should prove a help to beginners in the study of Messianic prophecy.

Wm. E. Hutchison.

Richmond, Va.

Christianizing the Social Order. *By Walter Rauschenbusch.* The Macmillan Company, New York. Pp. 493. $2.25.

This book, published in 1912, is again reprinted. Like Dr. Rauschenbusch's earlier work, Christianity and the Social Crisis, it has never ceased to sell, for together they furnish probably the most thorough and comprehensive treatment we can find of the relations of organized Christianity to social problems. Perhaps the author is somewhat too optimistic, for example, in his view that "four great sections of our social order—the family, the organized religious life, the institutions of education, and the political organization of our nation"—have already been brought to the point where the Spirit of Christ can do its work through them for humanity, while only business remains to shame our Christian instincts. But his hopefulness is inspiring, and he does not fail to enumerate and condemn the faults of our civilization. The deplorable results of the great war on all the na-

tions only serve to strengthen many of the positions taken in both these books.

WM. E. HUTCHISON.

Richmond, Va.

NONE SO BLIND. *By Albert Parker Fitch.* The Macmillan Company, New York. Pp. 366. $2.50.

A study of undergraduate life in Harvard, of college caste, of love, discouragement and of final triumph. The exclusiveness of the Harvard societies and of the Back Bay circles serves as a foil to the development and success of the outsider. Dr. Fitch is a Congregational minister, once a professor in Andover Seminary; and the book, while its life will scarcely be longer than the three or four weeks allowed by Mr. Simon Nye, is clean, wholesome and mildly interesting, and vaguely suggests the spirit and method of Ralph Connor.

WM. E. HUTCHISON.

Richmond, Va.

ASPECTS OF THE STUDY OF SOCIETY. *By R. T. Evans, M. A.* George H. Doran Company, New York. Pp. 202. $1.25.

In a small volume of 202 pages, six of which are given over to bibliography and index, Mr. Evans attempts to explain: The Scope and Method of Sociology; The Evolution of Society; The Psychology of Social Life; The Racial Factor in History; Nationality; The Economic Organization of Society; Population; The Economic Basis of Well Being; and The Political Organization of Society. One naturally fears that the treatment of nine such important topics in a total of 192 small pages is apt to be elementary and inadequate. Our worst fears are realized. In his preface Mr. Evans states that the book consists of summaries of weekly talks to groups of miners and teachers in South Wales. He certainly kept well down to the level of his audience. Few miners or elementary school teachers, however, will read this review. For men as well educated as are the ministers of the Southern Presbyterian Church, reading the book is a waste of time. It contains nothing new; merely a rehash of the typical rather shallow Oxonian ideas in regard to society and the State. It does contain an amazingly condensed resume of the most popular social philosophy of the day; but if one cares to study sociology, why not read a few books worth while?

T. CARY JOHNSON, JR.

Yale University, New Haven, Conn.

A Living Universe—Hibbert Lectures, 1923. *By Principal L. P. Jacks.* Geo. H. Doran Co., New York. Pp. 111. $1.00.

Principal Jacks is a thinker who can talk philosophy to ordinarily intelligent people and leave them informed, stimulated and encouraged. He handles the profoundest themes without pedantry or obscurity. His thinking is lucid, his language concise, and his style always chaste and sometimes brilliant.

This little volume contains three chapters, presented in the form in which they were delivered as lectures. The themes of these three brief lectures are: "Education and Religion"; "Civilization"; "Immortality." Back of it all is the author's conviction that we are part of a living universe. If so, men must conceive of themselves as fellow-workers with the Great Companion. The hope of a better world to live in depends upon education, wedded to religion. A real community of nations cannot be arrived at without a community of ideals. The recognition of this as a living universe justifies the hope of immortality. These are the lines of the philosopher's reasoning. His thought is vigorous, practical and optimistic. One may read this little book more than once, and with increasing appreciation.

Henry Wade DuBose.

Spartanburg, S. C.

Nineteenth Century Evolution and After. *By Rev. Marshall Dawson.* The Macmillan Co., New York. Pp. 145.

This brief book is packed with vigorous thinking about the relation of Christian theology to modern evolutionary thought. The author believes in the Bible as God's revelation of the way of salvation for men. He believes in the depravity of human nature and the necessity and reality of a supernatural redemption. But he also believes in evolution. Not, however, in evolution as defined by the materialistic evolutionists of the nineteenth century. He thinks that the philosophy elaborated by Herbert Spencer, coming in the wake of Darwin, was grossly erroneous in holding that humanity automatically progresses upward by inherent forces. This older evolution, in the author's view, overlooked the stupendous and historically obvious fact of human degeneration. He welcomes, therefore, a revised view of evolution as a process "which works both ways," upward and downward, and which cannot push mankind into a spiritual state. The author hinges much of his argument on the text, "For as in Adam all die, so also in Christ shall all be made alive." While it was impossible to reconcile the older evolution with Pauline theology, Dr. Dawson finds harmony between Paul and what he calls "Twentieth Century Evolution." Whatever one's views on the questions involved,

here is an exceedingly incisive and stimulating discussion of a matter profoundly present in the current of modern thinking.

HENRY WADE DUBOSE.

Spartanburg, S. C.

REALITIES AND SHAMS. *By Rev. Principal L. P. Jacks, D. D., LL. D., Litt. D.* George H. Doran Co., New York. Pp. 214. Price $1.50 net.

The principal of Manchester College, Oxford, has given us in this volume seventeen essays, marked by his characteristic vigor of thought and pungency of expression. The essays deal with "vital questions of the hour"—in the phrase of the publishers. Some of the most suggestive topics are "Realities and Shams," "The Political Obsession and the League of Nations," "The Power of the People," "On Trusting Great Men," and "Institutional Selfishness." Some of these essays first appeared in the Atlantic Monthly and some others in British periodicals. The collection has an underlying unity. Dr. Jacks' endeavor, as the book's title suggests, is to smash various popular delusions and sophistries and have his readers think down to the realities of various current problems.

While the volume seems, to this reviewer, to lack the singular brilliancy of "A Living Universe" and "Religious Perplexities," it nevertheless contains much substantial thought, vigorously put, and not infrequently it reminds the reader of Thomas Carlyle.

HENRY WADE DUBOSE.

Spartanburg, S. C.

ST. PAUL AND SOCIAL PSYCHOLOGY. AN INTRODUCTION TO THE EPISTLE TO THE EPHESIANS. *By F. R. Barry.* Oxford University Press, American Branch, New York. Pp. 122. Price $1.35.

As Dr. Barry studies the great First Century Epistle he is continually thinking of its message as the divine solution of the chief Twentieth Century problem—social and international. The more one thinks about it the more one is persuaded that the greatest present problem of men is the problem of living together. With such an impression, apparently, in mind, the author states the motive of his book in this language, "I have tried to envisage the Body of Christ as a vivid fact in the actual world of today. It is sought to show that the Christian Society, conceived as (it is argued) St. Paul conceived it, and as its Founder willed it to be, supplies the only effective solution for national and international problems." The book perhaps is not exceptionally original or brilliant, but it thoughtfully sets forth a sublime truth that needs profound pondering in the present hour.

HENRY WADE DUBOSE.

Spartanburg, S. C.

A CHRISTIAN PROGRAM FOR THE RURAL COMMUNITY: *By Kenyon L. Butterfield, President of the Massachusetts Agricultural College.* George H. Doran Company, New York. Pp. 188. $1.50. 1923.

This is a good book for all those who have to deal with rural problems, especially community workers. The author has not fallen into the error of laying down a definite program for all rural problems. His purpose is rather to indicate the background of a program, its vitalizing spirit. We gather from the two closing chapters that he believes an adequate Christian rural civilization must be worked out along the lines of the community idea and the cooperative organizations.

HERBERT S. TURNER.

Staunton, Va.

STUDIES IN THE TEACHING OF THE SERMON ON THE MOUNT: *By Arthur W. Robinson, D. D., Canon of Canterbury.* Geo. H. Doran Co., New York. Pp. 106. Price $1.75.

This little book is, as its title suggests, an expository commentary. It is thoughtful, but written in an easy and graceful style. Its object is to set forth the general lines of teaching of our Lord's great sermon. It emphasizes the unity and logical progress of the sermon. To the author's own comments are added notes embodying apt and concise quotations from worthy authorities. One who would teach the Sermon on the Mount to a popular audience or class will find these "studies" decidedly helpful.

HENRY WADE DUBOSE.

Spartanburg, S. C.

STUDIES IN THE EPISTLE OF JAMES. *By Professor A. T. Robertson, D. D.* George H. Doran Company, New York. Pp. 271. $1.50.

This book was formerly published under the title, "Practical and Social Aspects of Christianity." The present edition under the new title is in every respect the same as the former edition save the correction of some typographical errors. The book under its former caption has been reviewed in this department.

It is needless to say that this is a fine and thoughtful study of the Epistle of James, for Professor Robertson always does good work. This book forms a very complete critical and practical commentary on the epistle, and it is filled with sermonic material. Dr. Robertson does not hesitate to apply the teaching of James to our present social problems, thus making it a book for the times.

JOHN C. SILER.

Fishersville, Va.

THE TEACHING PASTOR. *By William C. Bitting, D. D.* The Judson Press, Philadelphia. Pp. 150. $1.50.

THE MINISTER'S EVERYDAY LIFE. *By Lloyd C. Douglas.* By Charles Scribner's Sons, New York. Pp. 220. $1.75.

Here are two books that young ministers will find of value and older ministers will enjoy. I feel like saying to every young man who is just entering upon the active work of the ministry: See to it that you secure these two books at once.

"The Teaching Pastor" is made up of a series of six lectures given at Crozer Theological Seminary. In these lectures the author makes a strong plea for a teaching ministry, and shows very clearly and forcefully the need, fruitfulness and reward of such a ministry. The book may be marred to some by the Modernism of the author, but that aside, the book has a strong and needed message for the ministry of our day. There is an increasing need of putting more teaching into our preaching, and, let us hope, this book will show many the way into this blessed ministry.

The other book is by a veteran pastor and has to do, as its title indicates, with the minister's everyday life. It is filled with wise counsel on the many duties and problems that face the minister every day. The chapters, entitled "The Pastoral Relationship," "Receipts and Disbursements," "Machinery," "Visiting the Sick," "Earth to Earth," "For Better, for Worse," carefully read, will save the young minister from many an embarrassing situation and will help him rise to the occasion in many a trying ordeal. We owe Dr. Douglas a debt of gratitude for this helpful volume out of his own long and varied experience in the pastorate.

JOHN C. SILER.

Fishersville, Va.

THE ROMANCE OF RIGHT LIVING. *By Amos R. Wells.* Fleming H. Revell Company, New York. Pp. 190. $1.50.

This book is a delight and a treasure. It contains forty short essays, each one carrying a message that strikes home. The book is chock full of good sense and suggestion. It is one of the best pick-up books for the odd moments I have found in a long time. I hope it will find a place on the family reading table of thousands of homes.

JOHN C. SILER.

Fishersville, Va.

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RICHMOND, VA.

THE GREAT REFUSAL. *By Newell Dwight Hillis.* Fleming H. Revell Company, New York. Pp. 211. $1.50.

This volume contains fourteen sermons in Dr. Hillis' best style. He is a master of diction and an encyclopedia of illustration which characteristics are abundantly exemplified in these sermons and add much to the value of the book. The sermons are strong and vigorous, full of thought and helpfulness, and may be described as ethical with a strong evangelistic emphasis.

JOHN C. SILER.

Fishersville, Va.

ANGER, ITS MORAL AND RELIGIOUS SIGNIFICANCE. *By George M. Stratton.* The Macmillan Company, New York. Pp. 277. $2.25.

This is a valuable monograph on the moral and religious significance of anger. Since anger is such a common experience to us all it is worthy of thoughtful consideration from every standpoint. This book goes into the subject thoroughly and makes an important contribution to Theology, to Psychology and to Ethics. The preacher will find the book useful in preparing sermons from such texts as Exod. 20:5; Eph. 4:26. The subject is treated under four divisions: I. The Place of Anger in Morals. Here is brought out both the good and evil side of anger with the final conclusion that it has a moral value when kept under proper restraint. II. Anger in the Great Religious Faiths. This is an interesting and instructive discussion. It shows Christianity to have the best balanced conception of anger in which "love uses anger as a servant to fight the enemies of love." III. Anger in Religious Growth. The author's conception of growth in religion is purely naturalistic, nevertheless there are many helpful observations to be found here. IV. The Future of Anger in the West. This is a consideration of the place of anger in our Western civilization with some rules for its control. On the whole, this is a helpful book

JOHN C. SILER.

Fishersville, Va.

WORK, PLAY AND THE GOSPEL. *By Malcolm Spencer, M. A.* George H. Doran Company, New York. Pp. 144. $1.50.

This is another volume of the Student Christian Movement Series and is worthy of its place in this splendid series of books for students. The title well indicates the scope and content of the book. Christian workers among students and among young people in general will find this a helpful book in giving them a view of the importance of a proper Christian conception of work and play among

youth, and they will find suggestive material for instructing youth in this conception. The import of the teaching is that religion embraces the whole of life and should sanctify all its activities. The choice set forth is "not between life and God," but a choice "between life ever waning and dwindling because antagonistic to its own ideal, and life ever waxing and expanding because yielded to the control of its true Master, Christ Himself."

JOHN C. SILER.

Fishersville, Va.

LAST SERMONS. *By Father Stanton.* George H. Doran Company, New York. Pp. 332. $2.00.

Father Stanton belonged to the High Church party in the Church of England, hence the background of his sermons is Catholic, almost Roman Catholic. However, this is a very precious book, for it lifts its readers to spiritual heights. The sermons are characterized by a profound insight into the heart of Christ and by a spiritual fervor rarely found. They make a strong appeal to the Christian heart and are valuable for devotional reading.

JOHN C. SILER.

Fishersville, Va.

IN GOD'S OPEN. *By James I. Vance, D. D.* Fleming H. Revell Company, New York. Pp. 204. $1.50.

I read this delightful book in God's open, under the trees at Massanetta. It is a book for the out-of-doors and brings to the reader a message of strength and cheer. The sermons are in that clear, forceful style characteristic of Dr. Vance.

JOHN C. SILER.

Fishersville, Va.

SOME ASPECTS OF CHRISTIAN BELIEF. *By H. R. Mackintosh, D. D.* George H. Doran Company, New York. 1923. $2.25. Pp. 306.

This book is a collection of essays published in various magazines extending over a period of fifteen years. The topics discussed are of a permanent character and have a message for present day Christians. The first six are doctrinal and the remaining nine discuss various topics of philosophical and historical theology. Dr. Mackintosh is a thoughtful scholar and his discussions are always helpful.

In his discussion of the *Mystical Union* he says, "Union with Christ is the fundamental idea of the theory of redemption." A better discussion is found in Denny's "Christian Doctrine of Reconciliation."

The chapters on "Jesus Christ and Prayer," "Ritschlianism," "The Subliminal Consciousness" and "Bergson and Christian Thought," are especially good. Those who know Dr. Mackintosh's former books will welcome this new one, and those who are reading him for the first time will certainly want to know more of his works.

HERBERT S. TURNER.

Staunton, Va.

GOSPEL SWORD THRUSTS. *By Mark A. Matthews, D. D.* Fleming H. Revell Company, New York. $1.25. Pp. 156.

A recent issue of the British Weekly contained a leading article by J. D. Jones, "A Plea for a Positive Message." The author of this book of sermons on some of the fundamental truths spends most of his time with the opponents and leaves us without any positive message.

HERBERT S. TURNER.

Staunton, Va.

THE UNION SEMINARY REVIEW

VOL. XXXVI. JANUARY, 1925. No. 2.

EDITORIAL STAFF—EDITOR-IN-CHIEF, EUGENE C. CALDWELL; ASSOCIATE EDITORS, JAMES SPRUNT AND T. LAYTON FRASER; MISSIONARY EDITOR, W. B. PATTERSON; BOOK EDITOR, ERNEST T. THOMPSON; REVIEW EDITORS, EDWARD MACK AND W. TALIAFERRO THOMPSON.

Entered at the Post-office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription—$1.50 a year in advance; foreign, $1.75; single copy, 40c.

F. E. MANNING, Business Manager J. C. WOOL, Asst. Business Manager

Each contributor is solely responsible for the views expressed in his article.

EDITORIAL NOTES

INDEX TO VOLUME XXXV.

The index to Volume xxxv of THE REVIEW has been printed in a separate folder and inserted in this issue. Published in this loose form, it may be pasted in at the end of No. 4 of Volume xxxv or bound together with the four numbers forming Volume xxxv—October, 1923, and January, April and July, 1924.

REPRINT OF THE LATE DR. B. B. WARFIELD'S ARTICLE.

The article on "The Millennium and the Apocalypse," by the late Dr. Warfield, which appeared in the October number of THE REVIEW, has been published in pamphlet form by the

Presbyterian Committee of Publication and can be had, free of cost, by any who may desire it.

E. C. C.

A TRILOGY OF NEW TESTAMENT STUDIES.

A. B. Bruce: The Training of the Twelve; The Parabolic Teaching of Christ; and St. Paul's Conception of Christianity.

By Rev. Charles L. King, D. D., pastor, Grace-Covenant Presbyterian Church, Richmond, Va.

These three books might be called the "preacher's indispensables." Many ministers have testified that there are not three other books in the whole field of New Testament literature that have made so large a contribution to their ministry.

The Training of the Twelve is, as the title suggests, made up of expositions of the instructions of Jesus to His twelve disciples. We have seen the statement that Dr. Bruce revised and preached these chapters five times before the first publication. The book is the proof of the statement. Much of the most important material in the Gospel narratives is brought under review. The reader is carried into the very heart of the teachings of Jesus concerning the duties and privileges of disciples, and the methods and principles they are to use in carrying on the work.

In *The Parabolic Teaching of Christ* the author turns his back on the allegorical method of interpretation and, as one would expect from a trained New Testament exegete, follows the historical method of exegesis. What did Christ intend to teach? not what fanciful suggestion can the parable be made to yield, is the question that controls the author. There are many books on the incomparable sayings of Jesus, but the writer of this article has never seen one that approached in value Dr. Bruce's treatment of the parables.

St. Paul's Conception of Christianity is a companion volume to the author's work, "The Kingdom of God." It is chosen as the third book of this group because in it the author is following the same method in treating the teachings of Paul that he

used in the two other books. In this book of 400 pages, the subjects that were uppermost in the mind of Paul, subjects to which he devoted all the powers of his trained mind, are treated with an understanding of Paul that few students have.

These books have blessed the ministry of two generations of preachers. A safe prediction is they will enrich the ministry of future generations of preachers. They are the attempts of a profound student to set forth Christianity as its founder and His greatest interpreter conceived it. They deal with principles and doctrines that the pulpit cannot neglect and fulfil the divine commission.

JAMES SPRUNT, LL. D.

Address by Rev. W. W. Moore, D. D., LL. D., at the Memorial Service in Schauffler Hall, October 12, 1924.

ANCESTRY.

Alexander Sprunt, the father of Dr. James Sprunt, was born in Perthshire, Scotland, and educated in Edinburgh. After his graduation he went to the West Indies and became junior partner in the firm of Reid, Irving & Company, of London and Trinidad, off the coast of Venezuela. He had charge of the business of advancing supplies to the planters of the Spanish main and far up the Orinoco River. His sterling qualities were promptly recognized, and as early as 1841 he is spoken of as a merchant of high standing, a queen's commissioner or magistrate, and a ruling elder of the Presbyterian Church in Trinidad. When the British Parliament freed the slaves in the West Indies the planters were ruined, and the occupation of the merchants was gone. Having lost in this way all the property he had accumulated in his fourteen years there, he returned to Scotland, and after some ineffectual efforts to re-establish himself in the old country, he moved to North Carolina, whither his brother, Rev. James M. Sprunt, D. D., af-

terwards well known as pastor at Kenansville, as principal of Grove Academy, and as chaplain in the Confederate Army, had preceded him. Securing employment in Wilmington as an accountant and evincing quickly an extraordinary capacity for business, he had begun to mend his broken fortunes when the outbreak of the Civil War again brought him up short.

Meantime, on a visit to Scotland, while still at Trinidad, he had married Miss Jane Dalziel, a lady of rare intelligence and charm and exceptionally beautiful Christian character. They were blessed with a large family of sons and daughters, whose influence in the business world, the religious world and the home circle has had few parallels.

BOYHOOD.

One of these sons, the one in memory of whom we hold this service tonight, came to manhood in a troubled time. As a boy he had studied at various preparatory schools: one year at Glasgow, Scotland; one year under his uncle at Kenansville; four years at Jewett's Academy, Wilmington; one year at Col. Radcliffe's Military Academy and one year at Mr. Mengert's School—eight years in all—and being very apt, he had made excellent progress. But in his fourteenth year, under the pressure of circumstances, he was put to work with Worth & Daniel. This, however, was not allowed to arrest his education entirely. He attended night school under Professor Tallichet in French and English Literature, and also, as he had a desire to serve the State at sea, he studied navigation under Captain Levy, a former United States naval officer. From the time he was old enough to go with his father to his office he responded to the appeal of the sea. He was fascinated by the busy life that he watched from the window overlooking the harbor of Wilmington, where hundreds of vessels of all flags and nations discharged and loaded cargoes all day long and where he heard the uncouth cries of sailors from foreign lands, speaking in unknown tongues. His mother, from whom he inherited his extreme sensitiveness, understood perfectly not only his delicate constitution, but also his delicate thought and

fancy. She was the gentle intermediary between the somewhat austere but sterling character of the intensely practical Scotch father and the imaginative boy whom the whole world of romance beckoned from the harbor. It is not meant that there was any lack of practical qualities in his make-up. The fact is, he had in an intensive form that strangely blended Scotch temperament of vision and judgment, of poetry and hard-headed business sense. James Sprunt became one of the truly great business men of the age, but he was very far from being a mere business man.

"In his father's house every Scot who made the port was welcome. Their talk was all of foreign things and as broad as Her Majesty's wide dominion. The home conversation took all the family back to Trinidad, to Glasgow, to Edinburgh, to Arran off the coast of Scotland, to the highlands of song and story. The call of the world that lay beyond the sea made a mighty appeal to the imagination of James Sprunt and quickened his application to the study of the French language and to the mastery of naval science. He was being led imperceptibly but surely to that life which never lost its attraction for him."

SERVICE AFLOAT.

In the third year of the Civil War, at the age of seventeen, he took passage on a blockade runner to Bermuda, with the promise of a position on the *North Heath,* a vessel then building on the Clyde. When she arrived at Bermuda Captain Burroughs appointed him purser, but after sailing they encountered a terrific storm and narrowly escaped being shipwrecked and had to put back into Bermuda for repairs. There young Spruut had a long spell of fever and the *North Heath* sailed without him; but a little later he was appointed purser of the steamer *Lilian,* and on this vessel "he passed through all the dangers and exciting experiences of a daring blockade runner."

The value of the service rendered to the South by these swift

and beautiful steamers that ran the blockade of the Carolina Coast can hardly be overstated. It was the Northern Navy more than anything else that brought about the final defeat of the Confederacy. At the beginning of hostilities the South did not possess a single ship of war, and her inability to buy or build an efficient navy proved irremediable and fatal. It was the blockade runners that enabled the South to continue the unequal conflict as long as she did. One of them, for instance, after a hair-breadth escape, delivered 900 barrels of gun-powder to the Confederates at Wilmington, and this ammunition was used afterwards by General Albert Sidney Johnston at the Battle of Shiloh. It was "this remarkable traffic (through the beleagured city of Wilmington) which almost wholly sustained the Confederate States commissariat during the last two years of the war."

Among the official records of the war at Washington are the reports of the United States Steamship *Shenandoah*. Her log of July 30, 1864, off Cape Lookout, says, "Sighted a steamer burning black smoke to the eastward; made all sail in chase. At 4:30 P. M. made stranger out to be double smokestack sidewheel steamer, apparently a blockade runner, standing to the northward and westward. At 5:45 P. M. he showed rebel colors; called the first division and the powder division to quarters and began to fire at him with the 30 and 150-pounder rifle Parrott . . . At 8 P. M. stopped firing, gave up the chase, stopped engines." Of this record Dr. Sprunt wrote half a century afterwards: "This matter-of-fact entry, read at random from the official records of the war, stirs my blood, because I, then seventeen years of age, was purser of that blockade runner, and it was I who hoisted those rebel colors on that eventful day, fifty-five years ago, and thereby hangs a tale." Then follows the blood-stirring story of the *Lilian* loaded with powder for Lee's army; of her chase and bombardment by the *Shenandoah,* of the young purser's sensations as the hurtling shells passed only a few feet from his head, of the crippling of the *Lilian* by the bursting of one of her boilers, reducing her to a desperate condition, and apparently making her cap-

ture inevitable, of her wonderful escape by a clever expedient, and her safe arrival at Wilmington.

It requires some effort of the imagination to connect these perilous adventures in war with the personality of the quiet, courtly, silver-haired gentleman so vividly remembered by many of us as the leading citizen of Wilmington, but the qualities which made him a good soldier of his country sixty years ago are the same qualities which in the piping times of peace gave him the pre-eminent position which he held in the business world, in social life, and in religious activities—honored and beloved on every hand, North and South, as patriot, scholar, philanthropist and man of God.

On the third outward voyage the *Lilian* was chased, bombarded for five hours, disabled and captured, and James Sprunt, sharing the fate of his associates, became a prisoner of war and was confined for some time in a casemate of Fort Macon. In company with Pilot J. W. Craig he escaped from prison and they made their way to Halifax, Nova Scotia. Attempting to return to North Carolina, he was shipwrecked on Green Turtle Cay in the Bahamas, and it was eight months before he got back home to his anxious parents. His last service afloat in the war was as purser of the Confederate steamer *Susan Beirne,* of which Eugene Maffitt was chief officer, and he continued on this blockade runner until the fall of Fort Fisher.

THE FOUNDING OF THE FIRM.

After the war Mr. Alexander Sprunt and his son James, who was then nineteen years old, established a small commission business on South Water Street in Wilmington. The determining factor in this venture was five bales of cotton, all that remained of twenty-four bales which James Sprunt had taken in exchange for some sugar in which he had invested all his earnings as purser. These twenty-four bales had been sent up the country for safety, but they were caught in the zone of the ravages of the great incendiary, Sherman, whose raiders burnt twelve of the bales. Seven of the rest were stolen. With

great difficulty five bales were saved, and after the surrender they were sold for cash at 48 cents a pound. With the proceeds the firm of Alexander Sprunt & Son was founded in 1865-66, and although, like others, it has suffered the vicissitudes of changing conditions, it has successfully weathered business storms, repaired disasters and surmounted difficulties. Always adhering to the principles of its wise and righteous founder and his two like-minded sons, it has under their masterful direction prospered, continually increasing in wealth and reputation until it has attained a unique position in the business world.

FOREIGN CONNECTIONS.

Soon after the war Mr. Alexander Sprunt made a trip on which he effected the arrangements by which the modest business began to deal direct with ports in Great Britain instead of through New York agencies, and that visit of his paved the way for the trip made by his son James a few years later. On this trip James was absent five months and he spent in that time only $450. He went to Europe on a third-class passage, but, on the other hand, he always put up at the best hotels for the sake of being thrown with the kind of people whom he wished to cultivate. Being more adventurous than his father, he went over to the continent, to Holland, Belgium, France, Germany, Italy and Switzerland, seeking other business connections. During these five months he was enlarging his information, studying conditions, making acquaintances and meeting incidentally important people "who seemed always to take a fancy to the keen-faced, red-headed young Scot doing business in America. During the seventies and the early years of the eighties his business life was a monotonous grind of clerical duties on a small salary." His father said that if James had insisted upon marrying before he was thirty-six the firm could never have been established, because at no time in those frugal years could they have afforded greater expenditures in living. He and his father did all the work.

In his twenty-fourth year, in 1870, he united with the

First Presbyterian Church, and in 1873 he was made a deacon, and with this office came also the responsibility of serving as church treasurer.

Thus the seventies were full years, packed with business development, with far travel, with intimate association with the best minds personally and through books, and the assuming of religious duties tactfully fostered by Dr. Joseph R. Wilson, former professor in Hampden-Sidney College, later pastor at Staunton, Va., and professor in Columbia Seminary, and then pastor of the church at Wilmington, whose son Woodrow was an intimate friend of the Sprunts. Dr. Wilson saw deep into the possibilities of the gifted young men of his congregation like James Sprunt, Edwin A. Alderman, and his own son, of whom he used to say, "I expect Woodrow will be President some day." Of James Sprunt he seemed to expect a great deal in the business and religious world.

THE LOSS OF HIS FOOT AND HIS SYMPATHY WITH CRIPPLES.

In 1882 occurred the accident which gave him his great handicap and influenced strongly his outlook on life. He was driving with his youngest sister Jeanie (Mrs. J. A. Holmes) to the Sound when the horse became frightened and ran away. Mrs. Holmes was thrown out, but not seriously injured. James got his foot entangled in the buckling of the reins, and in the accident which followed his foot was crushed. He was taken to a nearby house, and doctors were sent for. There was a distance of eighteen miles to go through heavy sand. There were poor facilities—an uncertain kerosene lamp, the rude kitchen table, and by chance a bolt of new cloth that the lady of the house had bought to make into underclothes. The foot had to be amputated. There followed a long period of convalescence retarded by blood poison. When the wound was healed and the limb was able to bear the strain, he was taken North, where he bought an artificial foot, and the skill of the manufacturer was shown in the success of the mechanism, for he was able to walk with only a slight limp all his life, and he was always quite willing to mount stairs, which in his case

would have seemed a difficult feat. After the operation the surgeon said to him: "Well, Jimmie, it is the arm-chair for you the rest of your life"—a prediction that proved to be wide of the mark, thanks to the courage, activity and enterprise of his patient. But the subject of physical pain now claimed a large share of his thoughts and affected no little his outlook on life. Because of his infirmity every cripple called forth his sympathy, and about fifteen years later, when his means could justify it, he and his wife undertook the treatment of the deformed and crippled children in the Delgado mill settlement at Wilmington with a view to eliminating by operation the cases of curvature of the spine, club-foot and other disabling infirmities. The children were sent to Baltimore for these operations. Many cures were effected, and there are boys and girls today who walk and run because James Sprunt remembered the days before he lost his foot and wished that every crippled child who came under his observation might walk and have a better chance at life.

GROWTH OF THE BUSINESS.

The year 1884 was a momentous year in the history of the Sprunts. That is equivalent to saying that it was a momentous year in the history of business in the city of Wilmington and the State of North Carolina, and in the history of the work of the Presbyterian Church at home and abroad. Mr. Alexander Sprunt died and James was left to face the whole responsibility of a business that was hampered by antiquated methods and needed to expand its cotton business on a tremendous scale. James Sprunt took into junior partnership his youngest brother, William, and adopted the policy for the firm which was to determine to such a large extent its later greatness. The two brothers made perfect partners. They were admirably adapted to the two definite sides of the cotton exporting business. William Sprunt, fitted so well by nature to deal with the man on the street and the countryman on his farm, bought the cotton in the interior through agents, with whom he kept in the closest daily contact by mail and wire,

James Sprunt, with his foreign knowledge, sought markets for the commodity and carried on the business of handling the export from embarkation to delivery. And these two definite lines of work, carried on by each and consulted over together by both, worked out happily from first to last.

What James Sprunt thought of that brother of the cheery disposition and unshakable faith is indicated in the following lines written in pencil found among James Sprunt's papers after his death, and probably intended to be used as a toast at an annual firm dinner:

"To my youngest brother and life partner, William Hutchinson Sprunt,
Whose is the highest place in the respect of his people, in the affection of his family,
The just meed of his kindness and forbearance,
His dignity and simplicity.
His unwearied industry,
Unawed by opinion,
Unseduced by flattery,
Undismayed by disaster,
He confronts life with antique courage
And death with a Christian's hope."

"To the day of his death James Sprunt reached out after his brother 'Will' just in the same way that he reached out for his indispensable stick."

EXPORTING COTTON.

Soon after his father's death, James Sprunt, having secured the necessary passports, visited Russia and Poland and made connections for his firm wherever opportunity offered. In all he established in this and in succeeding efforts about 100 agencies through which Wilmington compressed cotton could be marketed in Europe. In 1891 the firm seemed to turn the corner. It is well known in business circles that cotton houses have a transitory existence and seldom weather the vicissitudes

of a single generation. The nervous nature of the cotton business with its frightful stakes and its opportunities to make fortunes overnight attracts speculators, but there is the more stable side of dealing with the actual cotton and engaging in legitimate business. The principles of integrity which furnished the basis for the firm in the days of the father were maintained by the sons, and, avoiding the pitfalls of wild speculation, they built upon the sure policy of buying on a close margin and selling whenever possible at a profit. In the end honesty, caution and perseverance established confidence and brought success. "It is a remarkable fact that from the beginning of the firm in 1865-66 up to the present time, although hundreds of millions of dollars have passed through the main office in Wilmington and their branches in Boston and Houston and Liverpool and Bremen and Havre, not on any occasion has their paper ever been dishonored." A London banker once described a visit he paid to the governor of the Bank of England to ask for assistance at a time of financial panic. The governor said he was quite ready to render assistance if the applicant could furnish satisfactory securities. The banker presented gilt edge securities, stocks and bonds, but the governor insisted upon commercial paper. "Give me," he said, "some of that Sprunt paper, and I shall be entirely satisfied."

The sound principles and business sagacity of James Sprunt meant a vast deal to his home town. During the half century covering his activities, Wilmington has made remarkable progress as a business center. There have been many contributing causes of this expansion, but no other factor has been so effective as the business inaugurated by his firm. "The combined production of cotton in North Carolina and South Carolina in a good season is approximately two and a half million bales, of which the local mills take by far the greater part. Of the residue the Sprunts buy from the producers directly through their local agents at 115 interior stations about half a million bales. These large exports, of the value of thirty million dollars, pay tribute to Wilmington to the extent of over a million dollars annually in railroad freight, in handling ex-

penses, trucking, compressing and storing, and besides from $50,000 to $100,000 are left by the trans-Atlantic steamers in the Port of Wilmington for port charges and expenses. Moreover, the 800 employees of this company, white and black, contribute much of the money in circulation in Wilmington that supports the retail trade."

James Sprunt reverenced superiority of mind or character and had an extraordinary list of personal friends. He appreciated also youthful promise of every kind and was truly a helper of many. He was generous with praise and lavish with encouragement. Many a useful man is in the ministry today in the home field and in the foreign field because of the help given directly by James Sprunt in securing an education. One of the young fellows whom he urged to stick it out at Annapolis when the boy was discouraged was Edwin Anderson; and he lived to see Anderson the commanding officer of the Asiatic fleet the summer of Japan's awful earthquake. He would take the greatest pains to get a promising boy enrolled at West Point or Annapolis and was always eager that they might have what he felt he had been denied.

JAMES SPRUNT AS THE FRIEND OF THE NEGROES.

His helpfulness knew no color line. He was the friend of the black man as well as the white. The Negroes never had a better friend. This was signally shown at a critical time in the political affairs of Wilmington. Urged on by certain politicians who were then in positions of importance in the State, a small group of unscrupulous white men sought to capitalize the Negro vote. Their wild talk and indiscreet actions inflamed the Negroes, and it was hardly surprising that the public conduct of some of them became insupportable. A white person was apt to be treated with indignity wherever he appeared, and white women scarcely dared walk the street in daytime unaccompanied. The crisis came almost like a clap of thunder; the white men of the community suddenly realized that it was a question of race supremacy, and they made their plans to make an appeal to arms if that should be necessary.

They laid their plans well, for not even their immediate families knew of them until the day came to disclose them, and that day was the fateful morning when a citizens' committee waited until 10 o'clock to receive from the colored editor of the local Negro newspaper a complete retraction of statements recently published reflecting upon white women and expressing certain evil aspirations towards the white race. The retraction was made, but stupidly mailed instead of being sent as directed by hand. So when the clock struck and the letter did not come, the committee went to the printing plant, according to their promise, and began to dismantle the press, as they had declared they would do. Unfortunately, some one set fire to the building, and as it was an old ramshackle affair, it was soon in flames, and those flames like a signal fire shot up into the sky as a call to all the white men of Wilmington to come and defend the honor of their homes. Many things of interest and importance to the well being of Wilmington were done that day, and it might be instructive to record them, but this is not the time nor the place; the facts that really matter here are those connected with the cotton business of Alexander Sprunt & Son. The firm had in its employ hundreds of Negroes. Most of them had been long in the business and were respected for their integrity. A careful supervision was held over the crews of stevedores and ordinary laborers as well as over the cotton classers, as the work was important and had to be absolutely protected from fire on account of the inflammable nature of cotton. The men, on the whole, were far superior to the element that was fomenting the trouble. They had become panic-stricken when they heard that the building in which the obnoxious printing press was located had been burned, and they determined to "knock off" work and seek refuge in their own homes. It was the height of the "busy season"; several ships were in port awaiting cargoes. James and William Sprunt went down to the wharves to try to pacify their "hands." They pledged protection if they would stay quietly at work. They did not know how difficult it would be to redeem this promise. In time of riot, passions easily ride the saddle. A

company of hot-headed men under violent leadership, estimating all Negroes alike and declaring that no group of them should assemble in any place, trained a machine gun on the crowds of Negroes at the compress and ordered them to run. At this very time the Sprunt brothers were among their men speaking to them and reassuring them. They were interpreting the real mind of the committee of safety, but, unfortunately, the passions of the multitude had been roused. The machine gun was meant for use and not for threats. When it became evident that his men would be fired on, James Sprunt had himself hoisted upon one of his big uncompressed cotton bales and said, "Shoot if you will, but make me the victim!" The white men were brought to their senses. Thus was the pledge of safety to the Negroes redeemed. They were permitted to go in peace and were unmolested throughout the whole time of terror.

When I entered the church on the day of his funeral the thing that struck me most was a body of about 100 Negroes who had been given some of the best seats in the church close to the pulpit on the main floor, and this on a day when all the business houses in Wilmington were closed and when the people lined the streets, and when there was insufficient room in the church even for the white people who wished to do honor to his memory.

This is the proper place to state that the hospital for the colored people at Wilmington was built by Mr. William H. Sprunt.

AUTHORSHIP.

It is a striking proof of Mr. Sprunt's versatility that, in addition to his large and varied activities as head of what is probably the largest cotton export house in the world; as British Vice Consul; as German Consul (and, by the way, his efficiency in this capacity was so marked that he was decorated by the notorious Kaiser, who later plunged the nations into the World War); as host-in-chief to distinguished visitors in Wilmington; as leading citizen, munificent philanthropist, and active Christian and church officer—I say it is a striking proof

of his versatility that, in addition to all these activities, he should have achieved distinction in the realm of letters. In 1914 he published a portly volume of more than 600 pages entitled "Chronicles of the Cape Fear River," which was pronounced at the time the most notable book that had been published in North Carolina in many years. A second edition, greatly enlarged, was brought out in 1916. All through life he loved that river. His hopes and fortunes have been singularly associated with it. Not only his business, but the pleasures and the happy incidents of his daily life, have been so blended with its waters, so to speak, that he cherishes a warm affection for the historic stream itself. That book, therefore, was written out of his very heart, and it contains a wealth of historic information concerning this romantic region such as can be obtained nowhere else. Shortly after the publication of it the University of North Carolina conferred upon the author the degree of Doctors of Laws. In 1920 he published another volume, also the only one of its kind, entitled "Derelicts," an account of ships lost at sea in general commercial traffic, and a brief history of the blockade runners stranded along the North Carolina coast, 1861-1865. As an example of the kind of catastrophes described in this book, it may be mentioned that about forty years ago the fine British barque "David G. Worth," staunch and strong in every respect, commanded by Captain Thomas Williams and owned by Mr. Sprunt, sailed from Wilmington with a full cargo of naval stores. The captain's wife accompanied him, and the crew numbered sixteen. From the day of her departure from Wilmington bound to Bristol, Eng., up to the present time not one thing has ever been heard of her. She and her captain and his wife and her crew of sixteen and her cargo vanished absolutely from the face of the ocean.

He wrote copiously on other subjects. For example, he published in the Union Seminary Review in January, 1920, an article of forty-five pages on "The Restoration of Jerusalem," matter sufficient for a small volume. In this article he described conditions in the Holy City at the time of the World

War and after, and discusses Zionism and other theories of the probable future of the Jews in Palestine. His facility in writing was remarkable. It resulted partly from exceptional native ability and partly from constant study of literary masterpieces—the Bible, Shakespeare, Milton, Montaigne, Macauley and others. He had a retentive memory, and he quoted copiously at will from his wide reading.

FRIEND AND HOST.

One of his most notable traits was his genius for friendship. He had in extraordinary measure the faculty of attracting to himself the best spirits, who, under the influence of his kindness, courtesy and comradery, his broad culture and sparkling humor, and his delight in whatsoever things are pure and lovely and of good report, soon passed from the stage of pleasant acquaintance to that of warm and abiding affection, and no man I have ever met has seemed to me to derive more pleasure from his friendships, and certainly none has *given* more pleasure to his friends. Any one who has ever been his guest in the historic house which was his home in Wilmington, the house once occupied by Governor Dudley, or in his lovely colonial mansion at Orton Plantation down the river, cherishes the memory of it through life as ideal Christian hospitality. Many of those whom he favored with his friendship will recognize the picture given by one of his nieces of his walking at the front of the procession at the New Year's reunion of the Sprunt clan to the chapel on his great plantation with the gray banners of the moss-hung live oaks streaming above his snow-white head, and the blue river sparkling at the foot of his terraces, and of his limping down that sunny path with the help of his cane. There he loved to gather his friends. Several persons in this audience tonight have unfading memories of those house parties at Orton. In speaking of his hospitality as *Christian* hospitality, the term is advisedly used.

It was not for nothing that he learned in childhood that man's chief end is to glorify God. When asked on one occasion what suggestion from his experience in life he would offer to the young, he replied, "Unswerving integrity, sobriety, perseverance, out-of-door exercise, and faith in the goodness of God." The main interest of his life was religion. All his multifarious activities were suffused with the Christian spirit. Like Abou Ben Adhem, he was "one who loved his fellowmen," but he was no mere humanitarian. The mainspring of his abounding beneficence was his gratitude and love to our Lord. It would require more time than we have at command to describe even sketchily the constant and generous outflow of his Christian liberality in the relief of all manner of suffering and need, in the establishment and maintenance of Christian ordinances, on his own estates and in his own community, in the erection and equipment of numerous churches, in the support of various missions at home and abroad, and in his gifts to the seminal work of Christian education. But we may mention specifically a few of his many good works. The buildings which he erected for churches, manses, schools and hospitals were attractive in appearance as well as substantial and conveniently arranged. He built the beautiful Immanuel Church and manse in Wilmington. He built the lovely Winter Park Church in the suburbs of Wilmington, in memory of his eldest sister, Mrs. B. F. Hall. He built the exquisite church at Chapel Hill, the seat of the State University, in memory of his wife, and also the chaste Colonial Chapel at Orton overlooking the river. In 1903, in memory of their little daughter, he and Mrs. Sprunt built in the Delgado settlement a schoolhouse to be used in conducting a day nursery and kindergarten for the children of the mill operatives, their hearts having been touched by hearing of several fatal accidents of burning in the homes of the employees who had been obliged to leave their children in the houses while they worked in the mill. He built the Marion Sprunt Annex to the hospital at Wilmington, in

memory of the same little daughter, who died in her twelfth year. He erected the James Sprunt School for Boys and the Luola Sprunt School for Girls (in memory of his wife) at the Kiang-Yin Mission in China, as well as homes for the missionaries at the same station. He greatly enlarged and improved the Sunday-school building and session room of the First Presbyterian Church at Wilmington. He and his brother William built jointly the infirmary of the Barium Springs Orphanage in North Carolina. They built jointly also the truly magnificent Church of the Covenant in Wilmington, in memory of their father and mother, and installed there a set of chimes—which, by the way, played softly the hymns of the Christian's hope, "Lead, Kindly Light," "Abide With Me," "How Firm a Foundation," as his funeral procession passed the church on its way to the cemetery. During the Laymen's Missionary Movement in the Southern Presbyterian Church he paid the salary of Rev. J. Campbell White. For many years he furnished half the support of the large mission station at Kiang-Yin, China. He established at the University of North Carolina the James Sprunt Historical Monograph, which enabled the University to publish important articles and sketches for which no funds were available. At Davidson College he established a loan fund for young men who desired to study for the gospel ministry. When he heard that certain members of the faculty of this seminary were not able, at a time when the war and other conditions had increased greatly the cost of living, to provide comfortably for their families, he supplemented their salaries in order to relieve the difficulty.

THE JAMES SPRUNT LECTURESHIP.

In 1911 he gave to the trustees of Union Seminary the sum of $30,000, since increased to $50,000, for the purpose of establishing a perpetual lectureship which would enable the institution to secure from time to time the services of outstanding ministers and authoritative scholars in addition to the regular faculty as lecturers on subjects connected with various departments of Christian thought and Christian work. In ask-

ing him to establish this lectureship, we pointed out to him that it would not only afford fuller training to the students for their future ministry, but would create a sound and permanent Christian literature, which we believe to be one of the desiderata of our time. As a result of this far-reaching benefaction, the following volumes have been published in the twelve years since the establishment of the lectureship:

"The Sermon, Its Construction and Delivery," by Dr. D. J. Burrell, of New York;

"The Bearing of Recent Discovery on the Trustworthiness of the New Testament," by Sir Wm. M. Ramsay, of Edinburgh, Scotland;

"Christian Psychology," by Professor James Stalker, of Aberdeen, Scotland;

"God's Book and God's Boy," by Dr. A. F. Schauffler, of New York;

"The Religion of Power," by Dr. Harris E. Kirk, of Baltimore;

"Keynote Studies in Keynote Books of the Bible," by the late Professor C. Alphonso Smith, then of the University of Virginia;

"Guiding Boys Over Fool Hill," by Dr. A. H. McKinney, of New York;

"The Ministry of the Word," by Dr. G. Campbell Morgan, of London;

"The Origin of Paul's Religion," by Professor John Gresham Machen, of Princeton;

"In His Image," by Hon. William Jennings Bryan;

"Being a Preacher," by Dr. James I. Vance, of Nashville;

"The Mystery of Preaching," by Dr. James Black, of Edinburgh."

The thirteenth series of lectures on this foundation was given last October by Dr. Francis L. Patton, of Bermuda, on the subject of "Fundamental Christianity." The fourteenth series will be given in the latter part of January by Professor L. A. Weigle, of Yale, on "The Christian Education of American Children." As will be seen later, the name of Dr. Sprunt's benefactions is legion. But numerous as they are and far-

reaching in their beneficent influence, the one by which more than any other, he will continue to reach the largest number of leading minds throughout the future is this lectureship. It puts a new volume in the hands of the Christian public every year.

The Richmond News Leader, in an editorial published at the time of his death, made this statement, "Wise in many things, James Sprunt in nothing better disclosed his sound judgment than in the selection of the trustees for his benefactions. The foundation he created for the lectureship has been made worth many times the $50,000 he invested in it, if for no other reason than that it has been at Union Seminary. The institution, in choosing the speakers, has brought before the student body notable men who have presented brilliantly themes on which millions have been thinking. Mr. Sprunt could not have been otherwise than proud of the manner in which the Seminary discharged his trust." To which it may be added that he has often stated emphatically that no investment that he had ever made had given him more satisfaction than this. In his will there was a bequest of $10,000 to the Seminary for its library fund. We have every reason to remember him most gratefully.

Nor is it only on account of his munificence that we cherish the memory of the Sprunt family at Union Seminary. For thirty-nine years it has been represented on our Board of Trustees, first, by Alexander Sprunt, the founder of the firm (1880-84); second, by Mr. B. F. Hall, his son-in-law (1884-1916); third, by Rev. Alexander Sprunt, D. D., now at Charleston (1891-92), and finally by James Sprunt himself from 1916 to 1919.

AT THE TIME OF THE WORLD WAR.

As soon as the United States declared war on Germany, Dr. Sprunt's son, Laurence, enlisted, and was stationed a long time with the British Grand Fleet at Scapa Flow. James Sprunt placed at the disposal of the government his speed yacht, "The Luola," and also gave the use of his private wharf

at the foot of his garden. He was chairman of the New Hanover Committee of the Council of Defense and served untiringly on the Sailors and Soldiers Committee which sought to aid the local enlisted men and later all the drafted ones. He was also chairman of the Memorial Committee and kept the names of the heroes from New Hanover County before the public through the newspapers, calling attention to their supreme sacrifice whenever the death of one of them was reported. Among the first victims of the influenza in Wilmington was Miss Kelley, the trained nurse who had charge of Dr. Sprunt's little grandson and namesake. She died within three days after she was stricken. There were some 10,000 cases at one time in the community. The plague had subsided on the day that the Sprunt firm (always advised in advance by their foreign connections) received the joyful news that an armistice had been declared. That meant for James Sprunt that the war was over, that the slaughter of four years was ended, that God had spared his son, and that business could resume a more normal course. He turned to his secretary and said, "In recognition of God's great mercy, I will present to the First Presbyterian Church a new organ to sing His praise." Forthwith he dictated a letter to this effect, which brought his pastor around within an hour; the matter was formally presented to the Session for their approval and the organ was ordered. It cost $17,000, and no expense was spared to install it to the best advantage.

THE DEATH OF A GREAT CHRISTIAN.

In 1910 he had a fall and broke the hip that supported the mechanical contrivance that held in place his artificial foot. It was a long time before he could get about at all after this accident, and he often said that his "harness," as he called it, pressed upon the delicate and tender spot involved in the break and made him uncomfortable and restless nearly all the time. It is wonderful that any man of his sensitive temperament could endure the discomfort that this incessant irritation caused. Early in 1924 he had an attack of lumbago which set-

tled in his lame side and caused continual suffering. He was no longer able to attend church regularly, but going one Sunday morning about this time, he heard of the plea of the committee from the mission station in Kiang-Yin entreating the congregation of the mother church to give them additional housing facilities. They reminded the First Church people that in the last year they had increased their working force (of the number, Rev. Charles W. Worth, Jr., one of the recent graduates of our Seminary, and Mrs. Worth had gone to the station supported by Mr. Sprunt), and although some of the workers were always on furlough, there were not enough rooms for each missionary to be accommodated within the station. James Sprunt went home and, calling up his pastor, Dr. Gilmour, asked him to come to see him, and then and there offered to give personally the required amount, $7,000, for the erection of a double residence to be named for his mother, Jane Dalziel Sprunt. This was his last undertaking. But in his will, in addition to the bequest to Union Seminary already mentioned, he left a generous legacy to Davidson College, and provided liberally for the First Presbyterian Church of Wilmington and for the mission station at Kiang-Yin, besides making provision for all his nieces and nephews, other relatives and a few friends.

An unfortunate fall on the steps and an automobile accident followed one after the other, and an organic condition, aggravated by both and dating from the time of his broken hip in 1910, made it unavoidable to seek relief through an operation. Shortly before his seventy-eighth birthday surgeons who had been brought down from Baltimore for the purpose performed the operation at his home, but two months later, on the 9th of July, he passed peacefully to the "inheritance of the saints in light."

James Sprunt was a great Christian. He had been brought up on the Bible and on the Shorter Catechism. When he was called upon to lay away the wife he so tenderly loved, he asked his pastor to use as the committal service those two statements in the Catechism which have to do with the believer's future,

and when his own tired body was laid to rest, his honored brother, Dr. Alexander Sprunt, in tones that faltered and then rang clear, recited the same great words of faith:

"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection.

At the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity."

For much of the matter used in this address I am indebted to Miss Jane D. Wood, Dr. Sprunt's secretary, who has not only assembled the materials with marked skill, but has stated the facts in such clear and felicitous terms that in many instances I have taken over her statements with almost no change.

JESUS OF NAZARETH AND THE WAR PROBLEM.

By Rev. D. P. McGeachy, D. D.,
Pastor First Presbyterian Church, Decatur, Ga.

It would be more than strange if Jesus had said nothing about war. He could just as well have ignored marriage or money. War bulks too big in humanity's experience for Him to pass it by in silence. Winston Churchill is almost right in his statement, "The story of the human race is war." Probably President Harding was making an over-cautious estimate when he said that 85 per cent of our national income is spent for war. Ninety-five per cent would be nearer the truth. The Lord of Life is likely to have something to say about a situation like that.

Let us begin our study by a consideration of the fact that many good people have thought that Jesus expected wars and fightings to go on to the end of time. They base their opinion on a sort of general impression that wars and rumors of wars

are a necessary part of the program laid down in chapters like the twenty-fourth of Matthew. They may also turn to certain paragraphs in Revelation. The doctrine of the millennium is too vexed a question on which to build any sure structure. Readers of the Review will recall Dr. Warfield's recently published article in which the whole theory of a thousand definite and expected years is denied. Very probably Dr. Warfield is correct. Certainly we need not go into all that here. It is sufficient for our purpose to say that we ought to be very cautious about drawing detailed conclusions from such obscure and figurative passages as those in Matthew twenty-four and Revelation twenty. We might just as well take the line, "The Son of God goes forth to war," literally. No man wants to deny that the coming of the kingdom is to be by conflict and sacrifice—but to argue from that that our nation should expend 90 per cent of its income on a definite program of slaughter is to miss the mind of Christ as completely as Rupert Hughes has done. The obscure in Scripture is to be explained by the clear and simple. Unless something other than these chapters be found we cannot hold that Christ expected wars and fighting to go on to the end of the world.

Consequently those who try to link Jesus and the war program have gone to passages like Matthew 10:34. Here Jesus says very clearly, "I came not to send peace, but a sword." That might seem to settle the whole question—were it not true that the first requisite for understanding Jesus is at least a modicum of imagination. The writer has in his possession now two recent letters which quote this verse as an all-sufficient argument for war to the limit. One of these is from a general in the United States Army, the other is from a minister of the Gospel. It is hard to keep from answering such men according to their folly. Try to take them at their word. See for yourself what follows. Jesus said, "I came to bring a sword, and a man's foes shall be they of his own household." Try to imagine Paul as putting that passage into action. Perhaps this would settle the question as to whether Paul was ever married. Perhaps he had killed his wife. "A man's

foes shall be they of his own household." Possibly Paul shelled his wife's position with Big Berthas. Possibly he used poison gas or liquid fire. Or maybe he was rid of her by means of a hand grenade skilfully thrown. Shall we say that Paul's thorn in the flesh was the lingering effect of a bayonet wound inflicted by his wife? "A man's foes shall be they of his own household." And yet men who count themselves leaders of others will quote this saying of our Lord's as though it annihilated all opposition to a perpetual program of war as a means of settling international disputes! All Christian experience shows what Jesus meant. In every land today those who would follow good are being hindered by those who are of their own households. All down the ages that sword has continued to smite. But to make this passage even suggest that Jesus would start or countenance a war must be a bitter pain to the heart of Him who wept over the city that would slay Him.

In this connection there is also the passage in Luke 22:35-38. Here Jesus is talking with His disciples in the last hours before Gethsemane. He calls the happy days when they went first through Galilee with the glad news, "The kingdom is at hand." In that day they met with no opposition—their every want was supplied by the people to whom they came. Now, Jesus tells them, the conditions are to be utterly changed. He says that they must shift for themselves. There will no longer be welcoming crowds and open homes—"He that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak and buy a sword." Jesus goes on to tell of the closing-in of all the prophecies concerning Himself, but as usual the disciples have no ears for anything deep or difficult. They had caught something about swords, and they cry, "Lord, behold here are two swords." There is some question as to text and translation in the matter of the Lord's next words. Possibly He spoke in irony, as Meyer suggests. Surely no sane man will consider this passage in its connections and try to argue that Jeus told His followers to arm themselves and go out as Mohammed was to go later. Consider

the folly to which this would condemn the Master. Two swords enough to meet the Roman legion? Two swords were not enough to meet a foray of a desert tribe—surely Jesus knew better than to send His followers out into all the world relying on such armaments as could be secured by Galilean fishermen at the crude smithies of their day and with the meagre means at their disposal. And such reasoning is made positive by His own emphatic word. Peter and the others had foolishly leaped at the idea of arms and force. A few short hours brought that absurdity to light. They are in Gethsemane and Peter sees his opportunity to use at least one of the swords. "Put up thy sword," the word of Jesus came sternly, "for all they that take the sword shall perish with the sword." Surely that is clear. Surely even an apostle could understand now. Perhaps they did, yet Luther says, "Those take the sword who use it without proper authority." It is easy to limit Jesus into a simple-minded platitudinizer. As children we used to sing:

> If our love were but more simple
> We would take Him at His word—
> And our lives would be all sunshine
> In the sweetness of the Lord.

That is the lesson we need today—just to take Him at His word. He said that they who take the sword should perish by the sword, and civilization is perilously near realizing the awful truth of His statement. It does not take the pamphlet of a British Cabinet Minister to bring the world face to face with the question, "Shall We Commit Suicide?" Surely we see the imminent possibility for ourselves. We may be as foolish as Peter and Luther, but we can at least realize that Jesus is wiser than we, and we can throw away the sword. There is danger and death in the sword, as the blood of the past and the clouds of the future testify.

However, we are not done with our examination of the teachings of Jesus about war. There is a possible sense in

which Luther was right. The real heart of our inquiry is not yet reached. This will be found in the fact that Jesus cleansed the temple by an application of the very force He seems otherwise to condemn. The Expositor's Bible, in commenting on Matthew 26:52, speaks of Christ's "using the occasion to lay down the great principle that force, as a weapon which will recoil on those who use it, must not be employed in the cause of truth and righteousness." The present writer believes that sentence sums up the teaching of Jesus on this whole matter. But does not the cleansing of the temple contradict this, and leave us floundering again in uncertainty? Possibly some of us have not sensed the gravity of this problem. Perhaps we are not aware how many men are stumbling today at this very point. Not a few brilliant thinkers have studied this whole question and have come to the conclusion that in this case Jesus belied his own teaching. A volume would not suffice for a full consideration of the facts—we can take but a hasty glance. Let it be remembered that a tiny whip of twisted rushes is not necessarily an excuse or an encouragement for modern war. Let it be remembered, too, that Jesus only frightened the cowardly traders. Let us take the incident as it is—not as the defamers or the misinterpreters of Jesus would have it. However, the fact remains that something happened here which seems out of keeping with the teaching and life of the Man of Galilee. Certainly those who think of Him as a good man only are at a loss. Not so those who worship Him as the Son of God. Jesus cleansed the temple as an outward illustration of His tremendous claim that He is God. Cleansing the temple was a manifestation of the "power that is given." Twice He enacted this scene. Note just when these times were: First, at the opening of His ministry, when He was presenting Himself to His people as their promised Redeemer: Again, at the close of His ministry, when His loving heart was breaking because they would not come to Him to be saved. For Peter or for John to have arrogated to themselves such authority would have been an application of lynch law—for Jesus to force men to do right was but doing what

God alone may do. It was an exercise of the final authority. There was no appeal, even as there is no appeal from the Day of Judgment. Jesus Christ has that authority which makes Him Judge, Jury, Executioner—the Court of Final Justice. To no other being in history does such authority belong. Cleansing the temple was but an unmistakable way of saying to the Jews, "I am the Son of God."

Now in the light of all this think what war is. War is a method of settling international disputes. War comes because one nation takes upon itself the right to say that justice must be administered by force. That one nation claims for itself the right to be judge, jury, executioner—a court of last resort. And no nation has that right. War, as we know it, is simply lynch law on a large scale—and Jesus is opposed to lynch law. To say that Jesus is opposed to war as at present defended and conducted is not to say that God has laid down the reins of government. So far as any human eye can see, or any human mind discern, there must be the possibility of restraint for the rebellious, of punishment for the incorrigible. In other words, Jesus does not teach that there will ever be a throwing down of all bars and an absolutely universal reign of "sweetness and light." There may be the application of force. The sinfulness of all warfare lies in the fact that war means the application of force without resort to a court. The same teaching of Jesus which abolished the duel and put in its place the court of justice will finally bring the abolition of war except as it may be conducted as a police exercise and under the direction of a world court. The exercise of force is not a matter for individual decision. This is especially true of force exercised in the direction of punishment. Here God or His authorized agent must speak. The whole life and teaching of Jesus is eloquent in defense and application of this position. We have the individual right to love—we do not have the individual right to kill. Only God has the power to kill and to make alive again—Christ's cleansing the temple was that power in action. It affords no foundation for an argument for war as usually conducted.

So much for the negative study of what Jesus taught about war. There remains the infinite reach of His positive teaching. This is summed up in the statement, "Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." To that one sentence it is only necessary to add its fellow, "Love your enemies, and pray for them that persecute you." John Temple Graves said that when Henry Grady died, he was literally loving the two sections of our nation into peace. Perhaps Graves had no such intention, but he was setting forth the program and the power of Jesus Christ in His relation to this world and its history. He has no other plan than that we should love our enemies into righteousness. The force of this has been denied by some who say that Jesus was thinking only of those who are persecuted for religious beliefs. It would be just as accurate to say that He was thinking only of those who might be persecuted for racial or for financial conditions. The whole truth of the matter is that if I am not to fight for my religious convictions I am not to fight for anything. The kingdom of heaven is of more importance than all the kingdoms of earth. No riches here can compare with the inheritance, incorruptible, undefiled and unfading. Papini tries to sum up the teaching of Jesus as to war, but Papini misses the fact that love is a power. Love never faileth, and love is the one element in the program of Jesus. For our nation to decide that it must force another nation is contrary to the plan of Jesus. The expression "righteous war" is probably a contradiction in terms. Certainly we have no authority to say that we may righteously slay men by the regiment and starve women and children by the townful. Many thoughtful men are coming to doubt whether there has ever been a war that could be explained with perfect satisfaction before the bar of God. Surely we are ready to say that we can never explain another war to Him. Police protection under a world court may be necessary, but nothing more. God may have winked at the times of past ignorance—we dare not any longer presume on His mercy. The years since nineteen-fourteen have opened our eyes to at least

some truth. Dr. Norwood said, in a recent address in Atlanta, that he had learned his lesson. He concluded his sentence by saying quietly that if another war came he was going to jail. No more war in Christ's name! He is the Prince of Peace—He knows a better place than the blood and muck of the battlefield.

For heathen heart that puts its trust
In reeking tube and iron shard,
All valiant dust that trusts in dust,
And guarding calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord.

WHY THE REVISED VERSION.

By Rev. A. T. Robertson, Litt. D.,
Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky.

There are still some people who prefer the Authorized Version to any of the modern translations. Prof. William Lyon Phelps, of Yale University, is one of these. There is a beauty in the language that charms us all after three hundred years. No book has exercised such a formative influence on the language and life of the English-speaking people as the King James Version. The very words have entered into the life-blood of us all. And yet it is necessary to have newer translations for several important reasons.

For one thing, the English language itself has undergone very great changes during these three hundred years. Take the word "conversation," for instance—Phil. 1:27. It meant "walk" or "conduct" in 1611. Now it means "talk" to us.

Dr. Robertson is a leading authority on the subject of which he here treats.

The word "let" was sometimes used for "hinder" in the King James Version, just the opposite of our idiom today. So the word "prevent" occurs in its original sense of "go before" or "precede," not hindering. "I will prevent the morning." That means I will get up before day. These instances could be multiplied indefinitely. After all, it is absolutely necessary that the Bible be understood. Three hundred years ago is too long a time to expect a living language to stay unchanged. The New Tesament itself was not written in the old literary Attic, but in the current "Koine" of the first century A. D., and in the vernacular "Koine" that people used every day. The papyri discoveries have made this absolutely plain. People today are entitled to have the Bible in language that they understand and use.

But there is another reason of equal importance for new translations. The Authorized Version was made from the Textus Receptus, a Greek text that represented the hastily printed Greek New Testament of Erasmus in 1516 before any of the old Greek manuscripts were discovered. It was hurriedly printed from a few very late Greek manuscripts which preserved a late text and one with a number of wrong readings in it, like John 5:4; Acts 8:37; 1 John 5:7 and 8. The great uncials which preserve an older and better text like the Vatican Manuscript have all been discovered since the day of Erasmus. It is now possible to print a Greek text like that of Westcott and Hort, that is much nearer the original Greek New Testament than the Textus Receptus used by the Authorized Version. Modern men are entitled to the original text if it can be found; at any rate, to the best text possible today.

These two facts do not prove that any single modern translation is what it ought to be. Certainly no translation can fully translate the original. But it is good that there are so many excellent translations like the Canterbury Revision, the American Standard Version, Weymouth's Translation of the New Testament, the Twentieth Century New Testament, Goodspeed's American Translation, Moffatt's New Translation of the New Testament and now of the Old Testament. Each has its

merits and its defects. But one will gain fresh stimulus from the use of any of them. The Authorized Version will live on a long time yet along with the new versions.

DR. MOFFATT'S NEW TRANSLATION OF THE OLD TESTAMENT.*

By Rev. Edward Mack, Ph. D., D. D., LL. D.,
Professor of Hebrew and Old Testament Interpretation, Union Theological Seminary, Richmond, Va.

In my early ministry an old minister once said to me: "Young man, read all the versions of the BIBLE within your reach. They are better interpreters than commentaries. Study the Bible through versions." And I have found that he counseled wisely. A new, or another, translation, which shows the way another man, or group of men, looks at the Bible, is the most helpful of interpretations.

In this sense, Dr. Moffatt's *New Translation of the Old Testament* will prove a valuable addition to the knowledge and appreciation of the Old Testament. There are many new points of view, many different angles of observation, and many striking settings for old scenes. Obscure or misunderstood portions of the Old Testament may be clarified by it for many readers.

But after finishing the book the reader puts it down with a feeling of disappointment, for it comes far short of the large promises made for it before its appearance. It will never be a classic, like the Authorized or the American Revised Versions, for it fails of the literary beauty of the former and the scholarly accuracy of the latter.

Wherein is the "New Translation" deficient?

(1) It displaces and rearranges the accepted text in an un-

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*The Old Testament: A new translation—Volume I, Genesis to Esther. By James Moffatt, D. D., D. Litt., M. A. (Oxon), Professor of Church History, United Free Church College, Glasgow, Scotland.

necessary and confusing way. Whatever the critical attitude toward the Book of Genesis, it is generally agreed that the first part of verse 4 of chapter 2 stands now in the most satisfactory place. Dr. Moffatt unfortunately transposes it to the beginning of chapter 1, so violating his proposal to take the text generally as it is received, and so beginning his work with confusion. Likewise his rendering of Gen. 1:1, "When God began to form the universe," is a paraphrase, not a translation, and is both weaker and less adequate than the Authorized and Revised texts. Such familiar and classic chapters as "David and Goliath" (1 Sam. 17) and "David's Heroes" (2 Sam. 23), are mutilated by transpositions of verses without explanation. In a word, the effort to cast the Old Book in the mold of modern unstable criticism dooms its bid to be a classic and damns its claim to be an honest Bible.

(2) In the "New Translation" certain Hebrew idioms, rendered with grace and innocence in our accepted versions, are translated here with brutal vulgarity. The reader does not need to cover many chapters before he comes upon these gross forms.

(3) The author's effort to offer a translation in "effective and intelligible English," according to his preface, leads him into irksome affectation in his unnecessary changing of many very simple English words, which are universally understood by wise and simple alike. Reasons for many of these changes may be patent to British minds, but they are foreign to American usage. The substitution of "park" for "garden" in the Eden narrative is unnecessary, untrue to text and context, and savors of pedantry. "Vault" for "expanse," in the account of the second day of creation, is less accurate than the Revised Version, and is also untrue to the mental picture of the Hebrew author. The Book of Ruth becomes the victim of several infelicities in translation. In the account of Moses in Egypt, "stick" for "rod" and "thrash" for "beat" are poor Hebrew and worse English.

(4) The "New Translation" does not always commend itself for fidelity to the Hebrew original. For example, the same

word is used in the Hebrew text for the ark in which Noah weathered the flood, and the ark in which the infant Moses sailed into the heart of Pharaoh's daughter. But Dr. Moffatt translates the former as "barge" and the latter as "creel," a piece of pure affectation, a lame bid for arrested attention. If there was any one thing in which Moses was *not* put, it was a lopsided creel. At all events, "ark" is a good, simple word, without taint of colloquialism, found in every dictionary, visualized by every child. Why meddle with it? "Waist" for "feet," in Ruth 3:7, is totally foreign to the Hebrew text, and altogether quite a carnal misunderstanding of the figure of the text.

Detailed mention of many such inaccuracies, or blunders, is not possible in a brief review. The skill, accuracy and beauty of the author's "New Translation of the New Testament" led us to expect as much for the Old Testament. But in the latter, being on to him much less familiar ground, he often misses the mark and disappoints our expectations. For suggestion and interest the book deserves buying and reading. But if one wishes to read the Bible with scholarly accuracy and in intelligible English, he will possess himself of a Revised Version. If he wishes to have God's Word in beauty and accuracy alike, surpassing Dr. Moffatt, he will turn back to the Authorized Version.

The "New Translation" has been completed and published only as far as the Book of Esther. We shall await with keen, almost impatient, interest the appearance of the second volume. One can readily predict popularity, at least for a time, for both volumes, for the reader cannot escape the impression, as he reads along, of a straining, possibly subconscious, after popular reception. It is a book rather to print and to sell, and to use and to discard, than to have and to hold for good and for aye. It may pass for a translation, it will never be a Bible.

STUDYING THE BIBLE BY BOOKS.

By Rev. M. Ryerson Turnbull, D. D.,
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"No masterpiece of world literature has suffered so much by piece-meal reading as the Bible." This is a sentence from the late Dr. Alphonso Smith's stimulating little book, "What Can Literature Do for Me." He is making a plea for the study of the Bible by the same method we employ in the study of other great masterpieces of literature. The whole passage in which this sentence occurs is so illuminating that we shall venture to quote it all. He has been speaking of the influence of great books upon certain famous men. Robert Louis Stevenson is one of the men he introduces. "Shakespeare," says Stevenson, "has served me best. Few living friends have had upon me an influence so strong for good as Hamlet or Rosalind. The next book, in order of time, to influence me, was the New Testament, and in particular the Gospel according to St. Matthew. I believe it would startle and move any one if they could make a certain effort of imagination and read it freshly like a book, not droningly and dully like a portion of the Bible."

Then Dr. Smith pauses to comment upon Stevenson's experience, and it is here that he gives his illuminating passage on the true method of Bible study. "You will notice that Stevenson does not refer to a particular passage or verse or chapter from the Bible; he refers to a whole book. He evidently read the Bible not by fragments, but by books. No masterpiece of world-literature has suffered so much by piece-meal reading as the Bible. On Sundays it is read aloud by select chapters or parts of chapters, and expounded by select verses; in Sunday school it is taught with an equal disregard of book divisions; and even in home study and private reading the same hop-skip-and-jump method is generally followed. Suppose we should read Shakespeare the same way—one day a few passages from Romeo and Juliet, the next day an act from

Hamlet, the third day a scene from the Merry Wives of Windsor. It has been practically overlooked that each book of the Bible, like each play of Shakespeare, is a unit in itself. The authors of these books wrote not because they had to say something, but because they had something to say; when they had said it they stopped, or began another book. Try reading each book at a sitting and as if you had to furnish a subtitle for each, giving the main content of each book as you understand it."

Each Book a Unit.

The reason Dr. Smith gives for the book study method is that each book "is a unit in itself," and therefore must be studied as a unit if we expect to get its real message. The book is the *original* unit. The division of the Bible into verses originated with the Jewish Massorites in the Ninth Century A. D. The chapter division is ascribed to Cardinal Hugo in the Thirteenth Century. The Bible as God gave it to us is not a collection of verses or chapters, but of *books.*

Just what do we mean when we say that each book of the Bible is a distinct literary unit? We mean that it presents the discussion of one definite, clear-cut theme; that there is one dominant thought that runs through the whole from the first verse to the last. We mean that Maurice meant when he said, "There is, I conceive, in every prophecy, and in every book which God had intended for the instruction of men, a *leading thought* which forces itself upon the mind of a serious reader almost without his knowing it." "Does not every masterpiece of literature," asks Dr. Smith, "whether prose or verse, contain some central and commanding thought that gives coherence and vitality to the whole? Is it possible to understand the parts without reference to their common contribution to a common end?" If it is true then that the masterpieces of human literature are built up around some dominant thought, why should we not expect to find the masterpieces of divine literature constructed in the same way? If the master writers of all ages have insisted upon this unity of thought in all of their writings, should we be surprised to find that God, in

making His will known to man, has used the same method? One of our foremost teachers of the Bible is so strongly convinced of this unity of the various books of the Bible that he says: 'I have the deep and growing conviction that no book of the Bible has been mastered until we can express its central thought in one short, clear-cut sentence, and until we can show the unfolding of that central thought, step by step, on to its climax and conclusion.' "

The above has been an effort to answer briefly the question, "*Why* study the Bible by books?" The book method is God's method of structure; it should therefore be our method of study. The purpose of all real Bible study should be to think God's thought after Him, to see the truth as He sees it. If we are to do this we must follow the method that God used in giving us the truth.

Now we come to the practical part of our discussion, namely, "*How* to study the Bible by books." You have determined upon a certain book of the Bible that you want to study; what steps should you follow in your efforts to master this book?

Bird's-Eye View of Book.

The first step is to get a view of the book as a whole. This view of the book as a whole should always precede the study of smaller sections. The reason for this is the fundamental principle of the unity of each book upon which we have been insisting. In order to understand the parts they must be seen in the light of the whole.

"If you wished to look at a portrait of Raphael's," suggests Henry Ward Beecher, "what would you think to see only the forehead uncovered, and then only the eyes, and so on, until all the features had been separately seen? Could you gain a true idea of the picture as a whole?" You must take the whole at a single sweep. You must use the telescope before you begin to use the microscope. The student should know where the landmarks are in their relation to each other, so that he will not be lost when he begins rambling through the chapters and paragraphs and verses.

Here is a line or two from Browning's "A Grammarian's Funeral" that can well be applied to Bible study:

"Image the whole, then
Execute the parts—
Fancy the fabric,
Quite, ere you build, ere steel
Strike fire from quartz,
Ere mortar dab brick."

The plan of the student should be the plan of the architect. He should see the book as a whole first. Then he will have the framework into which he may set the details that further study will yield.

Dominant Theme.

Two things go to make up the view of the book as a whole—first, the general theme, or dominant thought; and second, the main points of cleavage in the development of that theme. The way to secure these is by a process of continuous reading. By "continuous reading" we mean reading the book at a single sitting. The reason we suggest this is that the whole book as a unit may make a single impression upon the mind. There are forty books in the Bible that can be read each in less than half an hour. It will very probably take more than a single reading of the book to obtain the theme. If so, the student should persevere until he feels that he has it. It will greatly facilitate in discovering the theme if he write down the impressions he receives by each successive reading. Then by comparing these prominent features, and studying the thought relations between them, the organizing thought of the whole will force itself upon the mind.

The first time Dr. Stalker tried reading a book of the Bible at a single sitting it proved a revolutionary experience. It was while as a student he was spending a winter in France, and there being no Protestant church in the town where he was spending the Sunday, he was thrown on his own resources.

Leaving the hotel, he lay down on a green knoll and began reading here and there as it chanced, till coming to the Epistle to the Romans, he read on and on through to the end.

"As I proceeded," he said, "I began to catch a drift of Paul's thought, or rather I was caught by it and drawn on. The mighty argument opened out and arose like a great work of art above me till at last it enclosed me with its perfect proportions. It was a revolutionary experience. I saw for the first time that a book of Scripture is a complete discussion of a single subject; I felt the force of the book as a whole, and I understood the different parts in the light of the whole as I never understood them when reading them by themselves."

Points of Cleavage.

After the theme has been secured the main points of cleavage will come more easily. The student will note that at certain points in the book there is a shift in the thought. Sometimes this change is marked by a deep indentation in the text of the American Revised Version as between chapters 2 and 3 and 6 and 7 of the book of Amos; or between chapters 2 and 3 and 4 and 5 of the Epistle to the Galatians. Sometimes they are marked by striking expressions which put the student on guard that from that point there will be a change of thought. Take, for example, the Gospel of Matthew. At 4:17 we have the expression, "*From that time began Jesus* to preach and to say, Repent ye; for the kingdom of heaven is at hand." And then in 16:21 we find this: "*From that time began Jesus* to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and the third day be raised up." These two verses divide the book into the three logical divisions: Preparation, 1:1—4:16; Proclamation, 4:17—16:20; Passion, 16:21—28-20.

Take as another example the book of Acts. Two or three readings will impress you with the prominence of *witnessing.* You will find that word or its synonym "testify" as many as twenty-five or thirty times. From this you will get your ten-

tative theme, "Witnessing to Jesus Christ." When you come to look for the main points of cleavage in the book you will see that in chapters 1-7 the witnessing was confined to Jerusalem; that in chapters 8-12 the witnesses were busily at work in other parts of Palestine; and that in chapters 13-28 Paul and his associates were testifying to Christ all over the Gentile world. By this time you will have discovered 1:8 as the theme verse. From that and from your observation of the book you will have as your outline: Jewish Period, chapters 1-7; Transition Period, chapters 8-12; Gentile Period, chapters 13-28.

The student should not look upon the first analysis of the book he gets as necessarily final, but accept it as tentative. Further study may cause him to revise his first conclusions a little. But it is much better to have a tentative outline to proceed on than no outline at all.

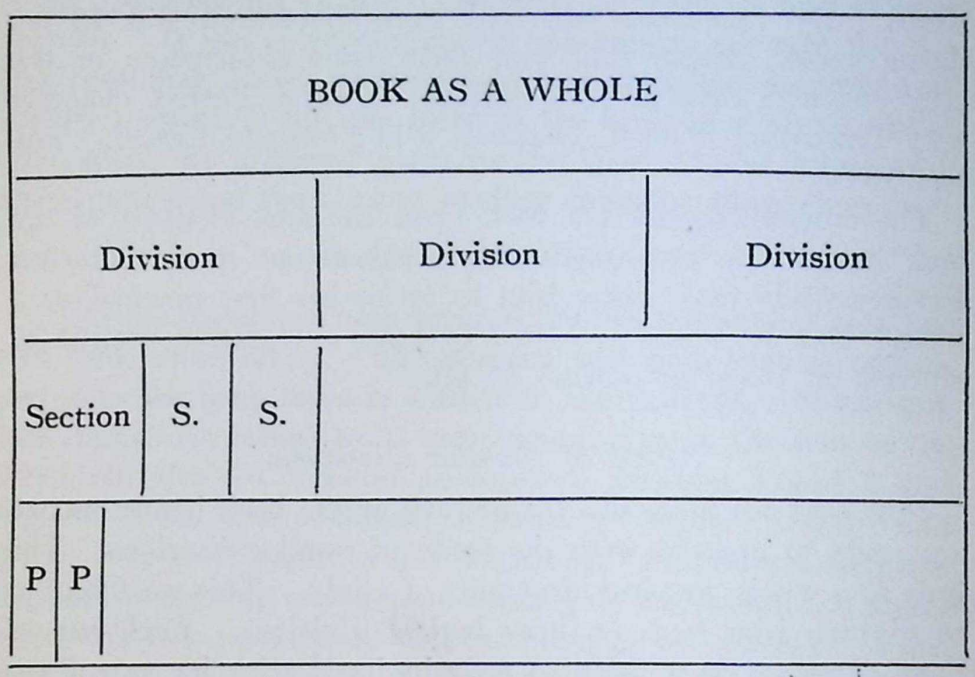
Study of Smaller Divisions.

Now that we have the framework of the book before us, we are ready to proceed with the study of smaller divisions. The book as a whole was our first unit of study. This we found to be divided into two or three logical divisions. Each one of these divisions is a definite unit in itself with its own dominant thought or theme which is linked up to the theme of the whole book. The student's purpose then should be to discover the theme of the division and its main points of cleavage just as he discovered them for the larger unit, the whole book. And he will do it in the same way—that is, by continuous reading, close observations, and study of thought relations.

We want to lay large emphasis upon the finding and studying of the definite units in the structure of a book of the Bible, even at the risk of seeming to make this book-study method mechanical. Our study of the Bible has convinced us not only of the fact that each book is a definite unit, but that each book is made up of definite units. The book is made up of divisions, each of which is a definite unit; then the division is made up of sections, each of which is a definite unit; and final-

ly the section is composed of paragraphs. And in most cases the paragraphs in the American Revised Version are definite units of thought. Now in the shorter books the division is omitted, making the book to be composed of sections.

It may be well to show this graphically:



Each one of these units has a definite theme, which has a part in the development of the theme of the next larger unit of which it is an organic part. So that much of the time of Bible study is spent in discovering these units, and in studying the thought relations between them. And the way to proceed is not from the smallest unit up through the larger, that is not from the paragraphs up to the book as a whole; but to start with the largest, the book, and work down through the smaller ones to the paragraph. In this way the student will always have the larger unit in view as he studies the smaller ones. For as we said above, a general view of the whole will greatly facilitate in the understanding of the parts.

Study of Paragraph.

We have now come to the study of the smallest unit, the paragraph. How should the student proceed in his study of that? The first approach to the paragraph is not so much for spiritual truth or interpretation, as to find out what it contains. Spiritual truth is the ultimate end of all Bible study. But that comes after a thorough acquaintance with the material. "What is in the paragraph?" should always come before "What does the paragraph teach?" That is a fact that is often overlooked, and when it is it usually leads us astray. Interpretation is largely a matter of synthesis, of putting facts together. But we can't put facts together until we gather the facts, and *all* the facts. For the omission of some of the facts may lead to a wrong interpretation. Now the purpose of reading and observing is to get all the facts, and to get them accurately. Then when we have them we can compare them, put them together and draw our conclusions. You are familiar with the quotation from the fly-leaf of Miles Coverdale's Bible, which is to the point here. "It shall greatly help thee to understand Scripture if thou mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, whereto, what intent, with what circumstance, considering what goeth before and what followeth after." The purpose of observation is to gather these facts, without which an accurate interpretation cannot be made.

So the student should begin his study of the paragraph by a close observation of what it contains. Let him write these facts or features down. Let him make note of any persons, places or references to time it may contain. If it is an epistle or a prophecy or one of Christ's discourses where the paragraph contains a logical discussion, he should write down the distinct ideas contained in the paragraph verse by verse. It would be well to put these in the form of definite propositions.

Now take this list of facts or ideas and study the relation between them. There is one dominant thought running through them all. What is it? If the study of these will not give it let the student go back to the paragraph, and read it over again

and again. When the unifying idea has emerged from the paragraph it should be expressed in as few words as possible.

With the theme of the paragraph before him the student should proceed to organize the verses about it, to see how the central thought is developed and unfolded in a logical way. Each verse is vitally related to every other verse and has a very definite part in the development of the thought of the whole. He should study these relations, linking each one up to the central chain. The logical connection of the thought of each verse to the thought in the one that follows and to the dominating thought of the paragraph may not at first appear, but it will soon reveal itself, and the structure of the paragraph will stand out as clear and distinct as a blue-print. When this has been accomplished the paragraph and each individual verse will stand forth in a new light. The truth of the paragraph will be seen and felt in a way that is not only illuminating, but irresistible in its power.

Summary.

Let us summarize the points we have been endeavoring to make.

1. A book of the Bible is a literary unit, in that it presents the development of a single theme or dominant thought.

2. A book is composed of a succession of smaller units—division, section, paragraph—each of which has a theme that is an organic part of the next larger unit.

3. The book-study method consists in the study of the smaller units in the light of the larger ones. Here are the steps—

(a) A bird's-eye view of whole book, getting theme and main divisions.

(b) A bird's-eye view of the division, getting theme in its relation to theme of book and the principal sections.

(c) A close study of the individual paragraph, to get its theme and analysis in the light of the theme of section of which it is an organic part.

4. The supreme value of frequent readings and close observation to secure the desired results.

Truth Above Form.

This article is too mechanical! No one feels that more keenly than the author. But we have had to deal with the *structure* of a book of the Bible, and in doing that it seems necessary to lay emphasis upon the mechanics of the book-study method. Limited space has forbidden the use of illustrations and the discussion of the spirit with which the study should be prosecuted.

But the book-study method of the Bible is not a mechanical proposition. It is the most spiritual of all methods, for it endeavors to understand the thought of God *in the form* in which the Holy Spirit has presented that thought. And a consideration of the form is essential to an understanding of the thought. Of course the book-study method will be mechanical if the student magnifies the form above the truth. But if he uses the form solely as a means to enable him to more fully understand the message of God to his soul; and if he depends upon the Holy Spirit to lead him in a discovery both of the form and the truth, then he will find the book-study method a real spiritual experience and a rich means of grace to his heart.

THE RESURRECTION OF CHRIST.

"He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28:6.

Sermon preached in the Second Presbyterian Church, Richmond, Va., Sunday, April 20, 1924 (Easter), by the pastor, Rev. Russell Cecil, D. D.

For many years past, virtually through my entire ministry, I have made it a uniform custom to devote the sermon on Easter morning to a discussion of the resurrection. It is an old subject, but, because of the vital interest attaching to it, can never be hackneyed; at the present day it is almost as new as at the beginning of the Church, and the attention of all

serious-minded people is directed to it. Perhaps more people are thinking and talking about the resurrection now than at any time in the past. No subject which enters so vitally into the future of all human beings can be lightly passed over or relegated to obscurity. The resurrection of Christ is indeed the central point in the Christian religion; for, as the Apostle Paul says, "If Christ be not risen then is our preaching vain, and your faith is also vain."

I wish this morning to fix your attention upon some essential features of the subject. Although so much attention has been given to it, and it is talked about so much and preached about so much, there is more or less confusion in the minds of many people as to the real significance of the resurrection of Christ.

I.

The first thing to be considered is the fact of the resurrection of Christ. It must be understood to be the unmistakable teaching of the New Testament that the resurrection of Jesus of Nazareth from the dead was an historical event, the establishment of which rests upon evidence; and there is a large amount of evidence to support it. When you say of any matter that it was an historical event, something that has actually occurred in the experience of men, you have made a statement of tremendous significance, and one that needs to be substantiated by proof. It would be impossible, of course, under one head of an ordinary sermon, to produce all of the evidence that can be obtained in proof of the fact that Christ arose from the dead. I can only hope, therefore, to give you an intelligent summary. But I believe that this summary is of such a character that it cannot be overthrown; it must be accepted by open-minded people.

Let me begin by reminding you of the faith of the Jews before the coming of Christ, and of His teaching upon this subject. The Pharisees, as you will recall, who were by all odds the strongest and most intellectual sect among the Jews, believed and taught the doctrine of the resurrection. They, who

were the scribes and teachers of the law, had learned it from their study of the Old Testament Scriptures; and Jesus Himself, if you think of Him only as a human Teacher, believed in this doctrine. On one occasion when He was questioned by the Sadducees (a sect of the Jews who did not believe in the doctrine of the resurrection), he silenced them by saying, "As touching the dead, that they rise; have ye not read in the book of Moses how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err" (Mark 12:26-27). Then, in regard to Himself, Jesus on numerous occasions told His disciples that He would be arrested, condemned and crucified by His enemies; and that He would rise from the dead on the third day. He always accompanied the prediction of His death by violence with the comforting assurance that He would rise from the dead.

By this teaching of the Old Testament Scriptures, and the belief that was almost universally cherished by the Jews in the days of our Lord, and, we may assume, was held by His disciples even before they met with Him, and by the prophetic teaching of Jesus concerning His own death and resurrection, the disciples were in a way prepared for what occurred on the morning of the third day after He had been crucified and laid in the tomb. Notwithstanding this preparation, however, it must not be forgotten that they apparently were not looking for His resurrection on the morning of the third day. They were not willing to accept the testimony of the women who were first at the sepulchre; they could not at first believe their own eyes; and one at least, Thomas, refused to accept the evidence of his brother disciples, and insisted that he himself must see the risen Jesus, and even touch with his own hands the wounds in His body.

But next let me also call your attention definitely to the empty tomb, and to the story of the soldiers who were on guard at the tomb. You will remember that Jesus was laid in the new tomb of Joseph of Arimathaea; that a great stone was

rolled over the door of it; that this stone was sealed with Pilate's seal; and that a company of soldiers was ordered to keep guard over the tomb in order to prevent His disciples from carrying the body away, and then publishing the report that Jesus had risen from the dead. For, strange to say, the enemies of Jesus, and no doubt this came from the Pharisees who had been so active in securing His crucifixion, remembered that He had promised to rise from the dead on the third day; and they were afraid the disciples might take advantage of that promise and rob the tomb of His body, and then impose upon the people by proclaiming that Jesus, in fulfilment of His promise, had arisen from the dead, and was alive again.

But all of these precautions were in vain. On the morning of the third day the women appeared at the sepulchre, and found that the stone was rolled away from the door of it, that the sepulchre was empty, and a vision of angels appeared to them, one of whom said, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come see the place where the Lord lay." There seems to have been no doubt about the emptiness of the tomb; the body of Jesus was gone. When this report came to the chief priests they were very much disturbed, and Matthew tells us here that they gave large money unto the soldiers, saying, "Say ye, His disciples came by night, and stole Him away while we slept." Under all of the circumstances this story is not creditable. In the first place, if the soldiers were asleep, how could they know that the disciples had stolen the body of Jesus? In the second place, the soldiers slept at the risk of their lives, and according to the Roman law would not have escaped punishment, even though the ruling Jews had interposed in their behalf, as they promised to do. But, even supposing this story was true, what became of the body of Jesus? What did His disciples do with it? and, if this story were true that they stole the body and lied about it, how can we account for the fact that they were willing to risk their lives, and many of them did actually suffer death for Jesus' sake and for His cause? And they insisted upon preaching to the people that

Jesus had arisen from the dead. Their theme was: "Jesus whom ye crucified," but "Whom God raised from the dead."

No rational explanation can be given of their conduct except upon the basis of their actual belief in the resurrection of their Lord. The evidence to them was unmistakable; and there were too many of the disciples "to whom He * * * showed Himself alive after His passion by many infallible proofs, being seen of them forty days," for their testimony to be rejected. Not only do we have an account of His numerous appearances to different disciples given in the four Gospels and in the Acts; but Paul also, in the fifteenth chapter of First Corinthians, is at great pains to sum up the evidence of the resurrection as it came to him. He says, in writing to the Corinthians, "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." He then proceeds to recount several of these appearances: "He was seen of Cephas, then of the twelve; after that He was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After this He was seen of James; then of all the apostles. And last of all, He was seen of me also, as of one born out of due time."

Now let me urge you to consider this very carefully: that you must take account of this evidence; that the resurrection of Jesus Christ from the dead was an historical fact; that this was something that really occurred in the experience of men, and that this is, in many respects, the most important matter in the whole scheme of redemption. Do not permit speculators and skeptics and visionaries to confuse your minds upon this subject. The resurrection of Christ from the dead is an historical fact, resting for proof upon the evidence of His disciples. Many intelligent, competent, credible witnesses have given their testimony, and have been willing to die for the truth of it.

II.

I wish now to pass on and consider briefly the nature of the resurrection body. This point is discussed by Paul in the fifteenth chapter of First Corinthians. He raises the question in this way: "But some man will say, How are the dead raised up? and with what body do they come?"

It was Christ's own body, the one which had been crucified and laid in the tomb, and which arose from the dead on the morning of the third day. It seems to me there is no room to question the belief of the disciples that it was the real dead body of their Master which came to life again on the morning of the third day, and which appeared at various times to so many of them. Indeed, can we call it a true resurrection, in a rational sense, if we deny that Christ's crucified body was raised from the dead, and that the resurrection body was identical with the dead body which was laid in the tomb? The angel was careful to say to the women, "Come, see the place where the Lord lay." When Mary Magdalene discovered the open and empty sepulchre, she ran to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken the Lord out of the sepulchre, and we know not where they have laid Him. When these two disciples, Peter and John, came to the sepulchre, they both went in, and found the sepulchre empty, and the grave clothes lying there, "and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself"; and the remark is added by the evangelist John concerning himself, "he saw and believed." But, in addition to this, Jesus was careful to show to His disciples the marks left upon His wounded body. We are told that "He shewed unto them His hands and His side"; and later, in order to convince the doubting Thomas that it was He Himself, in His own body, that had come to life again, He said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." We are to Emmaus, He not only conversed with them, but, upon their also told that upon meeting the two disciples upon the walk

invitation, "He went in to tarry with them. And it came to pass as He sat at meat with them, He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him"; and when He met with all of the disciples later in the evening, in Jerusalem, they were so terrified at seeing Him, He said unto them, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet. * * * And they gave Him a piece of broiled fish, and of an honeycomb, and He took it, and did eat before them" (Luke 24:29-43). He also, as you will recall, appeared to seven of His disciples one morning at the Sea of Tiberias; and when He had called them ashore He prepared breakfast for them, and apparently joined with them in the meal. The narrative says, "Jesus then cometh, and taketh bread and giveth them, and fish likewise. * * * * So when they had dined," Jesus addresses Himself especially to Simon Peter. It thus appears that all evidence goes to show beyond question that it was the crucified body of Jesus, the body which was laid in the tomb, which on the morning of the third day came to life again in the resurrection. Not only the four evangelists, but also Paul and the other writers of the New Testament, evidently believed that this was what really occurred in the resurrection.

What was the nature of this body? Paul in the discussion of this question recognizes that some radical change had taken place in it, and that the same change would take place in the resurrection body of all believers. The body of Christ had undergone some transformation; and Paul says of the resurrection body, "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Just what the difference is between the natural body and the spiritual body we are not able to say. The spiritual body is characterized by certain properties which do not appear in the natural body. It is true that

Jesus, "in the days of His flesh," before He was crucified, on several different occasions did things in His natural body which could only be explained by the exercise of supernatural power; for example, His escape from the mob at Nazareth, who sought to cast Him over the precipice; and His walking upon the sea going to the disciples in a storm. Yet after His resurrection He appeared to the disciples while the doors were shut, and disappeared without warning, and without their being able to follow Him; and finally, before their eyes, He ascended in a miraculous way into heaven; thus exhibiting certain properties in the resurrection body which were not so apparent in the natural body. Or, to put the matter in another way, the natural body was evidently transformed and spiritualized by the resurrection. It was not subject to the limitations which controlled the natural body in which Jesus lived before His death and resurrection.

The natural body in which Jesus lived on earth, and which was crucified on the cross and laid in the tomb, and which was transformed and spiritualized in the resurrection, is now glorified in heaven, where He sitteth on the right hand of God the Father. Of course in considering this aspect of the resurrection we are confined entirely to what is said in the New Testament Scriptures. It is impossible for us to know the full meaning of the transformation and glorification of the body of the resurrection and ascension of Jesus. The point which it is necessary for us to bear in mind is that it was the crucified body of Jesus which was in reality raised from the dead, and in which He finally ascended into heaven.

III.

But, to hasten on, what is the significance of the resurrection of Jesus in the gospel, and in the Christian life?

It was the greatest of all miracles. Paul says that He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." This was the crowning proof of His Deity. He had promised to rise from the dead; and when He fulfilled that promise to His

disciples, and they were convinced of the fact, they needed no further proof of His Messiahship and of His divine nature. If you and I believe in the resurrection of Jesus from the dead as an actual historical fact, we need not be troubled about other supernatural events in His history, for example, the fact that He was born of a Virgin. It is certainly no more difficult to believe that Jesus came into His human body in a supernatural way than to believe that after His crucifixion and death He was raised from the dead in a supernatural way, and ascended into heaven in His glorified human body.

Another matter of vital importance is that the Church of Christ was founded upon His resurrection from the dead. It would have been impossible for those early disciples to preach as they did, and be willing to suffer as they did at the beginning of the Church, unless they had been firmly convinced that their Master had risen from the dead; and it was upon this basis of their faith in His resurrection that they were able to reach the people and persuade them to believe the same thing; and upon this faith they established the Church, which has continued down to the present day with steadily increasing power. The Church of God, with all of its past history of nearly two thousand years, is a standing incontrovertible proof of the resurrection of Christ from the dead. Think of that vast multitude of the very best men and women the world has ever produced who have accepted as an indisputable fact in history the resurrection of Christ from the dead; and who, upon the strength of this belief, have yielded their hearts and consecrated their lives to Him and to His Church. Is it conceivable that these millions of intelligent and earnest people have all been acting under a delusion?

In a very remarkable sense, the history of the world has been transformed by the resurrection of Christ from the dead. What a marvelous influence His Church, consisting of the disciples who believe in Him and His resurrection, have exercised upon the history of the world during the last two thousand years! Why is it that the chronology of the modern world has been derived from the coming of Christ into the world?

We date all of our letters and documents from the year of our Lord. And why is it that all of the most intelligent and progressive nations of the present day desire to be known as Christian nations? Can you account for this marvelous influence of Christ in the world were it not that the evidence to prove that, although crucified as a malefactor, He arose from the dead, was sufficient to satisfy the demands of human reason? Have we the right to say that people believe in the resurrection of Christ because they wish to believe it? Is it not nearer the truth to say that people believe in the resurrection of Christ because they cannot help believing it?

The power that raised Christ from the dead is the same power that raises the soul dead in trespasses and sin to newness of life. You will remember that Paul calls our attention to "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead"; and this thought he repeats and emphasizes over and over again in his epistles. It was the power of God that raised Christ from the dead; and it is the same power that raises the dead soul to life. The Apostle Peter gives us the same truth, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." The resurrection of Christ from the dead is, therefore, the hope of the sinful world; and Paul does not hesitate to base our hope of everlasting life upon this fact. "If Christ be not raised your faith is vain, and ye are yet in your sins."

The resurrection of Christ is also the guarantee of our own resurrection, that is, of the resurrection of all those who believe in Him. "Now is Christ risen from the dead, and become the first-fruits of them that slept." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." There would be no resurrection had not Christ destroyed death. Paul recognizes this when he says, "O death, where is thy sting? O grave, where is thy victory? * * * Thanks be to God which giveth us the

victory through our Lord Jesus Christ." Jesus Christ, who was the incarnation of the life of God in the flesh, was able to overcome the power of death and the grave, not only for Himself, but also for all those who believe in Him. It was He Himself who said to Martha, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

The doctrine of the resurrection is the comfort of all the saints. The early disciples in the times of affliction and persecution were accustomed to speak of it as their consolation. When we lay our loved ones away in the grave, and contemplate the time when we ourselves will follow them, our real comfort is the assurance that Christ was also laid in the grave, and sanctified it with His Presence, that He could not be "holden of death," but arose from the grave, destroying the power of it, not only for Himself, but also for all of His disciples. We therefore are able by faith to look beyond the grave to the day of our resurrection through Him, and to our meeting with Him and with our loved ones who have gone before us. By His resurrection He has begotten us unto a living hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

THE SPRUNT LECTURES OF 1924 BY DR. FRANCIS LANDEY PATTON.

By. Rev. Thomas Cary Johnson, D. D., LL. D.,
Professor of Systematic Theology, Union Theological Seminary, Richmond, Va.

Never had a man come to deliver Sprunt lectures of whom more was expected. True he was eighty-one years old, but vigorous in body, subtle, keen and powerful in a mind trained

by the great preaching he had frequently exacted of himself through sixty years, trained by his work as professor of The Relations of Philosophy and Science, for seven years in Princeton University, trained by his labors as professor of Ethics in the same institution after 1886, and by his services as professor of the Philosophy of Religion in Princeton Theological Seminary after 1902. He was to come with practical and volitional powers trained not only in pastorates, but by exercising the office of president in Princeton University, 1883-1902; and, subsequently, the office of president in Princeton Theological Seminary. He was to come with analytic, synthetic and logical powers of the first water, and to come with a genial and enlivening wit. In short, he was to come with powers to handle profound questions wisely, wittily and popularly, and to invest them with the charm of a richly cultured and noble personality. He was to speak on themes he had been studying for forty years. He fulfilled the highest anticipations.

His aim was a great one—to vindicate the fundamentals of the Christian religion as set forth in the Old and New Testaments and interpreted in the Reformed Theology; and to do this, as far as possible, in five lectures ranging from one hour and a quarter to one hour and a half in length.

The subjects of his lectures were The Theistic View of the world; The Seat of Authority in Religion; The New Christianity; The Person of Christ; and The Way of Salvation.

In discussing The Theistic View of the World, two courses were open to the speaker. He could proceed to set forth the positive evidences and arguments for his view, after the manner of Professor Robert Flint, in his famous volume, "Theism," after which there would have been little need for knifing the anti-theistic theories; or he could briefly expound the typical anti-theistic theories, and severally disembowel them, and then easily establish the true theory. The distinguished lecturer chose the latter method. He expounded the leading materialistic views, crumpled them as so many scraps of paper and threw them into the limbus of false theories, and then gave a similar and effective treatment of the pantheistic theories of the uni-

verse. He made his audience see that theism alone has a show of reason to support it. However the fashions may run, Dr. Patton is unabashedly a dualist. He holds that in the creature world there are both matter and spirit; and that a grander dualism exists between God and the world, that they are in no sense to be identified—that God is transcendent to, as well as imminent in, the universe.

In discussing the seat of authority in religion, the lecturer presented a threefold seat of authority, the reason, the Church and the Holy Scriptures:—the reason not providing the evidence that God exists and makes known His will, much less deciding what God shall speak, but receiving the evidence which God provides that He is, and is speaking; the Church, fallible though it is, carrying God's speech as it has understood it to successive ages of the world and, in particular, handing down the Scriptures, which are the supreme seat of authority. Thus, to borrow Dr. Patton's illustration: "When a man receives a cable message, he needs his reason to read the message, he needs the cable company to bring the message; but after all the most important thing is the message. The Bible contains the message."

Holding that it was not necessary, for the purpose of debate, to prove the Bible inspired, since from the Bible itself the proof of its inspiration must be derived, and since being historically trustworthy, it proves the great fundamental doctrines, so that even if it were uninspired, Christianity would stand; he taught that the Bible is inspired; and that the best proof of its inspiration is not in isolated texts, but in its organic interdependence—in the order and unity running through all its parts —in the fact that, like a picture puzzle, when the several parts are correctly assembled, it gives a perfect picture. He said: "When I have considered my Bible as a whole from the creation story of Genesis to the Hallelujah of the Apocalypse, I seem to have listened to an amazing chorus; and then realize that all the while I have been holding in my hand the libretto of God's grand oratorio of redemption."

In discussing "The New Christianity," of the philosophical

and scientific schools of so-called Christianity, Dr. Patton divided the "New Christians" into several groups.

The first group considered was that which holds that Jesus was a man worthy of honor as a revealer and teacher and founder. The lecturer showed that unless Jesus was more than a man he could not be a revealer of God in any adequate way; that if he was merely a teacher we do not need him now, since we have his teaching, any more than we need Gray since we have his "elegy"; that if he was only a founder who died thousands of years ago, he deserves no other kind of honor than other founders, e. g., a Washington or a Confucius.

The second group considered was the Hegelian, which implicates that the Bible has a cryptic meaning which no one understood, or dreamed of until Hegel appeared. Dr. Patton killed Hegelianism in his very statement of it; and showed it to be rubbish by saying: "If the story told in the New Testament be a sort of dramatic show to express an *a priori* idea, then we not only have no use for it (since we have the idea), but the story itself is robbed of all value and deserves no praise or commendation."

In considering the Naturalistic group, which pronounces Jesus to be a freak of nature, a fanatical Jew, who wished to secure a moral reform and who preached an illusion to serve as an inducement that he might thus lead men to keep the peace and be brotherly, Dr. Patton, having shown the folly of the group, reminded his hearers that "even though religion give but a lighted taper for the dread chamber of death, it would be folly to put it out."

Finally the lecturer expounded Ritschlianism, and especially the Ritschlian theory of value judgments; and proved fully that a judgment can have no subjective value unless it correspond to objective reality, just as the German mark has no value if there be no objective German wealth corresponding to it; that if God be only a subjective idea, then that idea is worthless; that if our judgments have no corresponding reality, we live in a world of illusion.

Summing up, he said: "Board any of these 'New Chris-

tianity trains'; you will soon hear the conductor cry: This train makes no intermediate stops. The next stop is "agnosticism.'"

In discussing the Person of Christ, Dr. Patton rapidly sketched Christological thought to the Council of Chalcedon which met in 451 A. D., and stated as the teaching of Scripture the doctrine that "the only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures and one person forever."

During the remaining part of the hour or more, the lecturer gave himself to the exposition of various modern Christologies and their overthrow. He gave special attention to the theory of Strauss that Jesus of Nazareth was a mere man deified by the idolatry of his early disciples, to the theory of modern Kenotics that the Logos turned himself into a man without distinct human nature, to the mere Humanitarian, or Unitarian theory, etc., etc. He well said: "If Jesus was just a good man and not God, then he was not a good man at all, but the New Testament makes him dishonest, a liar, proud and self-centered." He argued Christ's proper deity from Bible assertions and from the miracle of the resurrection.

In concluding, he compared the richness and sublimity of the Chalcedon conception with the poverty of every other conception. He cried, "We belong to the Blood Royal. Our own brother is the King's Son." The Chalcedon doctrine links us up, too, with eternity and assures us that Christ has prepared a place for us. It guarantees to Christ's people "going west" a passport that issues in a safe landing on the other shore.

Dr. Patton's lecture on The Plan of Salvation was at once the most brilliantly delivered, and the most easily followed by the average hearer, in all the series.

He took most of his materials from the writings of Paul, "who has given the fullest and most comprehensive exposition of the plan of salvation." He characterized Paul as one who must be measured in "cubic measure," as great in intellect, great in will, great in feeling"; and vindicated ably and eloquently each of these affirmations.

He brought out as Paul's view of sin that it is an awful disease—death rather, and an awful crime; that the disease—death—calls for something to be done within us, if we are to be saved, calls for "quickening" in the language of Paul; and that the crime demands expiation.

This something to be done within us, "quickening," is subjective regeneration, or new birth. "A girl needs to be born again, if she have no musical talent, before she can extract melody from a piano." So the sinner must be born again before he will love and serve God. He must be "quickened."

"If we are to be pardoned for the crime of sin and restored to God's favor, something must be done for us." Paul has indicated what and how through the metaphor of the altar, the war captive and the court scene. He sees in Jesus Christ our propitiation, our ransom, and our substitute.

"But what are we to do in order to secure this subjective change in us and this objective atonement for us? Paul's answer is, Believe on the Lord Jesus Christ." The object of this plan is eternal life.

In an eloquent peroration Dr. Patton expressed his joy that we have a faith so simple, so glorious, and so conformable to reason at every point, and exulted: "It is no sham drama of Hegelianism, no make-belief of Ritschlianism, no nerveless colloidal jelly, but a faith of which we can confidently affirm, 'This belongs to the order of the vertebrae.'"

His audiences were highly responsive, notwithstanding the profundity of his subjects and the length of his lectures, which ranged from an hour to an hour and a half.

No man's work is perfect. In an audience so large and varied as that which he addressed, some statements and positions were questioned; but it may be safely said that no Sprunt lecturer has left our platform with profounder or more general admiration following him, for his parts, bearing, winsomeness and teaching while on that platform.

THE PRESBYTERIAN HISTORICAL SOCIETY OF THE SYNOD OF TEXAS.

By Rev. S. M. Tenney, D. D.,
President, Texarkana, Tex.

The time will come when the History of American Presbyterianism must needs be written. The work which Dr. Tenney is now doing will then be invaluable. Every Synod, North and South, East and West, should have its own Historical Society and be working along the lines as outlined in the following article.—Editor.

The Presbyterian Historical Society of the Synod of Texas has been in existence and functioning for some years. Under its leadership the fifteenth anniversary of the Synod of Texas was celebrated, the two hundredth anniversary of the organization of the first Synod in the United States was celebrated, as have been several other such special anniversaries and occasions. It has made out a card catalog of all Presbyterian ministers serving in the Synod from 1838 to 1924. In many instances the records of church sessions are held by private individuals as private property. This society has annually for several years had it written into the Minutes of the Synod and into the minutes of several of the presbyteries that all records and minutes of sessions, presbyteries, synods, and the committees of any and all of these church courts are the property of the church and not of individuals, and that the ownership of such cannot be alienated. Many of the oldest and best churches have no records of their early history; they have been burned or lost in private homes. Two of the oldest presbyteries of this Synod have very partial records because of loss by fire or otherwise. The Historical Society has urged upon all church courts the importance of keeping church records in fire-proof vaults. The society has induced the Synod and each of its ten presbyteries—also a number of other synods—to make it a standing rule to file a copy of the printed minutes with the Presbyterian Historical Society of Philadelphia, the Presbyterian Historical Society of the Synod of Texas, the State Librarian, and the Stated Clerk of the Court. This is good in-

surance against loss. Through the society the Synod has urged all sessions and presbyteries to place all volumes of records not in actual use on deposit with the Historical Society of the Synod. All records of churches and presbyteries becoming defunct are required to be filed with the Historical Society. The society has collected all printed records of presbyteries and of Synod and keeps these with manuscript copies of such under fire protection. It has collected the memorials and life-skeches of many of those who have labored in the Synod and photographs of a large number of these. It has also collected sketches of many of those who have labored in the Synod and men and women, and pictures of meetings of presbyteries, presbyterials, synods and synodicals. It has collected pictures of many of the earlier and present church buildings and manses. It supplied Eastern Texas Presbytery with pictures of each of its church buildings and manses to be used in a film exhibit of the work of the Presbytery. It has attempted to tabulate the pamphlets and books published by all those who have labored in the ministry in the Synod and to collect all of these.

A step forward was made four years since, when the Synod authorized its committee to assess each presbytery for a reasonable amount to meet expenses incident to its labors. This assessment provides only sufficient funds for postage, expressage on minutes, and such other small office expenses. Prior to that time whatever was accomplished was at the personal expense of the Synod's officer. There has been an increasing appreciation of the service and a disposition to give it a better support as a regular part of Synod's budget.

Some four years ago, in seeking to trace the records of some of the earlier ministers who had labored in Texas, it was discovered that there was no one organization acting for our whole Church in collecting and seeking to preserve against loss the sources of its history. As a consequence the Historical Society of the Synod of Texas took upon itself this task.

The general divisions of our service are comprehended in the following:

I. *Official History.* Under this caption we collect (1)

minutes of congregations, sessions, presbyteries, synods, assemblies, presbyterial, synodicals, etc. We have complete files of all minutes of the General Assembly of the Presbyterian Church, U. S. A., from 1706 to 1924, of the Presbyterian Church, U. S., from 1861 to 1924, perfect files of the minutes of many of the synods, U. S. A. and U. S., broken files of others, the minutes of the Presbyteries of the Synod of Texas, U. S., and some minutes of other presbyteries, the minutes of all synodicals, some are perfect files, others not, minutes of many presbyterials, minutes of some of the older church parishes. (2) Reports of all church boards, executive committees, etc.; of these we have perfect file of all the reports of the general boards of the Presbyterian Church, U. S. A., and good but incomplete files of the executive committees of the Church, U. S. (3) Pastoral letters, etc., are collected as the deliverances of the church. (4) Digests are collected. We now have every edition of the Digest of the Church, U. S. A., except the last, and every edition of our own Digest.

II. *Formal History.* Under this caption we collect the histories of all churches, presbyteries, synods, denominational history, general Presbyterian History, history of movements, e. g., women's work, history of boards and committees, history of institutions, etc. We have the histories of a number of presbyteries, synods, many churches, of many colleges, etc.

III. *Current History.* Under this caption we collect the files of Presbyterian reviews, magazines, papers, etc. Of these we have a great many, and are receiving gratis, through the kindness of publishers almost if not every Presbyterian paper in the United States.

IV. *Vital or Inner History.* Here come all the orderly classifications of Presbyterian literature, Creed, Dogma, Exegesis, Apologetics, Biblical Theology, etc., missions, devotional literature, liturgics, hymnology, etc. All these reveal the inner life of the Church and are properly part and parcel of this history. Under this division we have collected copies of every hymn book the Church has approved, and much else.

(2) The genius of Presbyterianism comes to its maturest

and ripest fruitage in the individual character and its service. A single life often determines and shapes the whole course of the stream. Here is the place of Biography. We are collecting not only the biographies of all leading ministers—John Witherspoon, John Ewing, John Rodgers, Alexander McWhorter, Ashabel Green, Archibald Alexander, Samuel Miller, Charles Hodge, J. H. Thornwell, R. L. Dabney, B. M. Palmer, M. D. Hoge, W. S. White, J. B. Adger, J. N. Waddell, *et al;* Home Missionaries—David Brainerd, Marcus Whitman, Sheldon Jackson, E. O. Guerrant; Foreign Missionaries—Leighton Wilson, H. C. Dubose, *et al;* but also, biographies of great Presbyterian laymen—Walter Lowery, John Wannamaker and many others. Special effort is made to collect the biographies and writings of Presbyterians eminent in State affairs—Andrew Jackson, Martin Van Buren, presidents, jurists, generals, etc. Of these we have quite a few.

V. *Popular History, or Historical Exhibit.* The collection of autographs, photographs of ministers, laymen, churches, ecclesiastical courts, and relics that have a special connection with the history of the Church, tokens, sacramental plates, etc.

It will be seen that attention is given everything that will aid in providing such sources, authentic sources, as give a proper perspective for the study and writing of the history of Presbyterianism. It should be added that our scope comprehends all branches of the Presbyterian Church in this country.

Through the kindness of Rev. C. E. Corwin and Mr. W. L. Brower, of New York, we have a very complete collection of the first hand sources of the Dutch Reformed Church History.

In a few days we will receive a splendid collection of German Reformed History sources. We have some bit of Christian Reformed Church History, and shortly this will be made very full and complete. Of Cumberland Presbyterian minutes, digests, histories, biographies, we have a very good number.

The purpose of our Historical Society is: (1) To provide a safe place for the deposit of the church records, books, papers, etc.; (2) to provide a central location where these records, books, etc., may be assembled for ready service; (3) to

encourage and provide for research work by our ministry in the South and Southwest; (4) to provide a bureau of information and service for the Church in all things pertaining to Presbyterianism.

In closing this very brief sketch, made at the request of the editor of UNION SEMINARY REVIEW, I wish to urge upon the student body of all our seminaries and the ministry at large a more careful record of the Church work, more vigilance in preserving from loss such records as the Church has, more interest in the observance of anniversaries of the local church, the Presbytery, the Synod, etc. Such observances will give our ministers a unique opportunity to present to the people that which they need and should have, and will do much to cultivate in them a spirit of greater loyalty. The indifference in matters of this kind in the South and Southwest is amazing. It is the neglect of a splendid opportunity. We have labored to get many churches to observe anniversaries by calling attention to them, and offering to assist them with information. Despite our efforts, one of the oldest of our churches passed by an anniversary, missing a magnificent opportunity to make its cause known throughout the city and to arouse interest and loyalty on the part of its membership. We have moved our quarters to Texarkana, the geographical center of the South and Southwest, and are comfortably housed in a good, modern, fire-proof building. We greatly appreciate this opportunity to make our cause known and solicit the hearty cooperation that we may be able worthily to represent and serve our great Church. We especially invite all ministers to send us their year books and printed histories.

PIONEER MISSIONARIES OF TODAY.

By Rev. Howard B. Dinwiddie,
Philadelphia, Pa.

Mr. Dinwiddie is General Secretary of The Pioneer Mission Agency, 1114 Chestnut Street, Philadelphia, the purpose of which is "to learn and publish the need and to forward workers and means to other organizations for pioneer missionary work."

Two men toiled through the night some four years ago up the steep ascent of the volcano Agua in Guatemala, Central America. As they climbed, they talked of what was near to their hearts, of the spiritual darkness of the Indian race of the Americas. In contrast to the hundreds of thousands of messengers of the Gospel that had witnessed to the white race, to the thousands that had gone forth to the black man, and to the brown people, and to the yellow-skinned folks, there were at that time to all the millions of the red-skinned Indians of Mexico, Central America and South America less than threescore of foreign missionaries.

The younger man of the two was W. Cameron Townsend, a young Presbyterian university student. He had responded to the call for a year's service in colportage work in Central America among the people of Spanish extraction. While so engaged, he saw the strange contrast in Guatemala of sixty foreign missionaries provided for the population of Spanish strain, only 25 per cent of the inhabitants, while for the 75 per cent consisting of pure-blooded Indians, remnants of the ancient Maya empire, the greatest civilization of ancient America, not a solitary missionary had been provided. Although no board was asking for a missionary for these long-neglected Indians, he had sought for a board that would take him, and he and his wife were the first missionaries primarily to the Indians in Guatemala. The other man was the writer.

At dawn these two men stood on the rim of the crater of the ancient volcano and saw the glory and transformation of a new day. As the sun arose in flaming tropical splendor above

the silver rim of the far distant Atlantic, its rays touched the ancient Indian altars on the volcano's crest where in time immemorial the sun worshippers had paid their devotion to the luminary of the world. These rays also touched a third man standing on the lofty height, an Indian descended from these ancient people, into whose heart had shined the Light of the world.

As this Indian Christian stood there, the clouds thousands of feet below were warmed and lifted by the sun. In a few moments the shadow cast by his figure through the rose-colored mist over the crater of the volcano was surrounded by a sevenfold rainbow. This was a phenomenon, singularly prophetic of the transforming work of the Gospel to take place among his people.

In the same month of December, at Christmas time, Mr. Townsend called together a convention of Indian Christians for the writer to address. This was a new thing. The little groups of Indian Christians to whom the Gospel had seeped through their exceptional though fragmentary knowledge of Spanish were hangers on to the Protestant congregations of Spanish believers and had never convened as Indian Christians.

The congregation of a little over a hundred met in the Indian town of San Antonio, near Antigua. A beautiful booth with roof of green boughs and decorations of oranges and native foliage plants and with a thick carpet of pine needles formed the meeting place. As the Scripture was given to the humble and ready Christians that showed it to be the will of God for every believer to be a witness for the winning of souls to Christ, their hearts were stirred. Sixty-eight met as volunteers to place themselves and their meagre possessions at the Lord's disposal for the evangelization of the hundreds of thousands of Indians in their tribe. Following the convention, eight parties of Indian Christians left the town for this purpose, some to be gone five days, some ten days, some twenty days, and one group to be gone thirty days on evangelizing tours among their people. Many went without money given, others were provided for by the offering given by the Indians them-

selves out of their dire poverty of men who earned only from six to sixteen cents a day, and few the last amount.

In one town where one of these groups went there were found three months later, as a result, ten Indian Christians standing the fire of fierce persecution, but walking eighteen miles every Sunday for their only opportunity to have fellowship with other Christians.

In January of 1921, at a little conference of missionaries and Indian Christian workers called by Mr. Townsend, the Rev. Paul Burgess and his wife, gifted missionaries of the Northern Presbyterian Foreign Mission Board in Guatemala, reached the decision to ask their Board to assign them to work for the Indians, into which they entered in 1922, to labor among the great Quiche group, numbering some 450,000. In 1922 the Rev. H. Dudley Peck and his wife, volunteers for Indian work under the Northern Presbyterian Church in the United States, but referred for work among Portuguese peoples in South America, learned of the teeming Indian multitudes in Guatemala. Their courteous and respectful firmness of determination resulted in their being sent to Guatemala, where they now labor as the only foreign missionaries devoting themselves to the Mam Indians, who number some 200,000 in Guatemala, with an additional 60,000 in an adjacent State in Mexico.

In three years' time the little groups of hangers on of Indian Christians in Guatemala that had numbered at the outside only a few hundred, multiplied to three thousand Indian Christians. An all Indian evangelisic league was formed in the Presbyterian mission, whose members, officers, workers and donors were Indians. Portions of Scripture and hymns have been translated into three Indian tongues.

This remarkable transformation was effected, however, through the vision of need and the courageous faith to stand in the gap for that need of the three men and their wives, Mr. and Mrs. W. Cameron Townsend, the Rev. and Mrs. Paul Burgess, and the Rev. and Mrs. H. Dudley Peck, and through the acquiescence and support of their mission boards. The

marked spiritual advance in so short a time not only emphasizes the inestimable value of the missionary's multiplication of himself through the native Christian, but is but one of many indications that seem to suggest that God's hour has come for the Indian. In missionary and secular literature, the long-neglected Indian of Mexico, Central America and South America is coming to the front. In April of 1924 there was formed in the United States an Indian Commission, composed of representatives of the American Foreign Mission boards operating in the Americas, the purpose of this Commission being to study the need of and to promote Indian evangelization through the various boards.

In the Southern Presbyterian territory in Mexico there are by the recent Mexican census 246,488 Indians of seven principal tribes that speak no English. One of these tribes numbers 96,000 souls, three times as many as in any single tribe in the United States where there are two, three or more mission boards having missionaries in groups one-third in number. Another tribe numbers over 60,000, another 37,000, and another 21,000. How long shall these Indian wards in the territory allotted to the Southern Presbyterian Church wait for the pioneers of conviction and courageous faith that shall go forth to them? Does not the old-time quest of Jehovah find a parallel in our day for these peoples passing out into eternal darkness, unlighted by a ray of Gospel light? "And I sought for a man among them that should make of the hedge, and stand in the gap before me for the land, that I should not destroy it."

BOOK REVIEWS

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THEOLOGY.

OUTLINES OF THEOLOGY. *By A. A. Hodge, D. D.* The Bible Institute Colportage Association, Chicago. Pp. 678. $5.

This is an old friend in a new dress. Dr. Hodge prepared the first edition of this book in 1860 while he was pastor at Fredericksburg, Va. The first edition consisted of the outlines which he used in preaching his great doctrinal sermons to his people. The style was so simple and popular that the average man could understand what he was talking about.

The second edition was printed in 1878, after Dr. Hodge had been professor in Princeton Theological Seminary for fourteen years, and contained a great deal more material than the first edition. This volume was very popular from the start and was widely used in America and in England. Besides, it was translated into a number of foreign languages, including the Welsh and the modern Greek.

If any one, minister or layman, wishes to learn the great doctrines of Calvinism he will find no better book than this. It is a complete presentation of the great doctrines of grace and redemption in a popular form. Of course there is no discussion of the various "isms" that have arisen since the book was written, but there is the great and solid background of positive truth, which is the best weapon for meeting error. The publishers have rendered a distinct service to the Church at large by republishing this valuable book.

WALTER L. LINGLE.

The Assembly's Training School, Richmond, Va.

MODERNISM AND ORTHODOXY—AN ATTEMPT TO RE-ASSESS THE VALUE OF THE VINCENTIAN CANON IN REGARD TO MODERN TENDENCIES OF THOUGHT. *By Reginald Stewart Moxon, D. D., Author of "The Doctrine of Sin," Vincentius Levins, etc.* Price $1.50. Pp. 223. James Clarke & Co. Limited: London.

This is a barrel of apples, some not so bad, some indifferent, some very poor, some utterly rotten. The book is a plea for Anglo-Catholicism as over against the extremist form of Modernism. He teaches that, provided it be saved from the menace of caring "more for external ritual than for the fundamental truths on which it rests," "it is not too much to claim that the whole future of Christianity not only in this country (England), but in the world at large, is closely associated with the success of the Anglo-Catholic Movement."

He betrays an unworthy, if current hatred of Augustinianism, seems not to understand the Chalcedonian creed, takes a very radical view of the character of sacred Scripture, etc.

He has been so affected by the claims of "physical science," of philosophies falsely so called, of the newer "psychologies" and of radical historical criticism of the Bible, that he walks as on quicksand, and somewhat frantically pleads that men *must* hold on to the doctrinal basis of Anglo-Catholicism.

THOS. C. JOHNSON.

Union Theological Seminary.

AUTHORITY AND FREEDOM—THE BISHOP OF PADDOCK'S LECTURES FOR 1923. *By A. E. J. Rawlinson, B. D.* Longmans, Green & Co., London and New York. Pp. 189. $2.50.

The main thesis of this book is that a synthesis is both possible and necessary between Authority and Freedom, and at the same time between "Evangelical" and "Catholic" Christianity. "Infallibility, whether of the Church or of the Bible," says the author, "is frankly abandoned, but it is maintained that respect for individual freedom is compatible with the recognition of authority as being in a real sense inherent both in the revelation of God in history and also in the interpretation of such revelation by corporate experience and tradition."

The scope of the work is indicated by the titles of the lectures—Authority and Freedom, Authority Without Freedom, The Reaction Against Authority, The Authority of Revelation, Sacramental and Institutional Religion, Evangelical Catholicism.

While the author has in view "the narrowly Anglican precedents of the past," there is much food for thought for the American reader. The book is not as radical as might at first appear from the author's

rejection of the infallibility of the Bible. He seems to come very near asserting that it is infallible as a "rule of *faith* and *practice*."

R. F. CAMPBELL.

Asheville, N. C.

CHRISTIANITY AND MODERN THOUGHT: BEING THE LECTURES BY NINE THINKERS. Yale University Press. Pp. 196. $2.50.

This is a series of lectures setting forth the relations between liberal Christianity and modern thought. The articles are well written and scholarly. There are some helpful, stimulating ideas in this work even to those who hold to the evangelical view of the old faith. For example, the positions of Charles A. Dinsmore that we can have the same sort of certitude and assurance in religion as in science; and of Benjamin W. Bacon that there should be a return to the theological interpretation, even a Pauline interpretation, of the life of Christ—are hopeful signs in this materialistic age, and especially hopeful as coming from the liberal camp.

Of course, the authors of these lectures, with the exception of Robert E. Speer, hold to the well-known liberal interpretation of the faith. Their thoughts largely gravitate around two dominating ideas. The first is that science with its laws must enter the domain of religion, and purge it of all superstition and supernaturalism. The other is that the dominating concept today is progress. It is contended in an attractive, although rather superficial manner, that since there has been progress in all other lines—science, education, philosophy—there should surely be an evolution in the interpretation and creedal statement of Christianity. This all has a rather attractive ring to it, but it overlooks the fundamental fact that the sin-problem and its solution in a religion of redemption have not changed from age to age.

CECIL V. CRABB.

Clarksdale, Miss.

FOUNDATIONS OF FAITH. *Vol. I., Theological. By Rev. W. E. Orchard, D. D.* Geo. H. Doran Co, New York. Pp. 222. $1.75.

This is a book for the times, on some of the great problems of religion. The author is pastor of one of the largest Congregational churches in London, and ranks among the greatest preachers of Great Britain today.

This is the first of a series on the great fundamental truths of Christianity.

The author is a skillful reasoner, and is specially successful in turning the tables on the objector from his own premises.

He emphasizes the great principles that the best confirmation of our rational conclusions in religion is to be found in shaping our lives in accordance with its teachings and in cultivating conscious and personal fellowship with God.

The questions discussed are as follows: The Existence of God, Can Man Know God? The Nature of God, Creation, Evolution and the Fall, Human Freedom and Responsibility, Providence and Grace, The Problem of Evil, Prayer and Its Difficulties, Miracles, The Instinct for Religion, Comparative Religion.

R. F. CAMPBELL.

Asheville, N. C.

OUR FAITH IN GOD THROUGH JESUS CHRIST. *By J. Ernest Davey.* Geo. H. Doran Co., New York. Pp. 139. $1.75.

The principal value of this little book lies in its effort to show that Christ satisfies all of the bodily, psychic and spiritual needs of personality, and in its emphasis on the demand for more of the spirit of adventure and hazard in Christian faith.

When the author leaves these practical lines and essays to give a theoretical interpretation of the person of Christ, he is unconvincing. The Christ he presents is the liberal Christ. We are not to be saved by having faith in Him, our Redeemer, as the old orthodoxy taught. We are to emulate His faith in God, His perfect communion and filial spirit, His selflessness and moral passion. He is the first in the great hazard of faith. To cultivate the mind of Christ—that is Christianity.

CECIL V. CRABB.

Clarksdale, Miss.

A CREED FOR COLLEGE MEN. *By Hugh Anderson Moran.* The Macmillan Company, New York. $1.25.

We hesitate to recommend this book because, notwithstanding many excellent things, there are so many others to which we cannot assent.

The chapters on "Personality," "The Trinity," "Religious Experience" are good—as is also his definition of prayer, "Communion with God seeking to know his will and then using all our powers to accomplish that will."

But evil is "the result of the selfish violation of the rules of the game of life,"

There is no personal devil—

There is no reason to believe that Christ did not have a human father. Man is not the only part of creation that has a soul. The miracles of the Bible are on just a little higher moral plane than that of other literature. Christ wrought his cures by hypnotism or the

power of personality. The cross simply stands for a principle of "vicarious sacrifice."

ERNEST THOMPSON.

Charleston, W. Va.

QUIET TALKS ABOUT SIMPLE ESSENTIALS. *By S. D. Gordon.* Fleming H. Revell Company, New York. Pp. 199. $1.25.

This is another "quiet talk" volume of rare spiritual charm and value. The author sums up the content of his volume thus: "By essentials I am thinking of five simple things, a supernatural Book, a supernatural God-man, the distinctive death of that man as apart in kind from all other deaths, the damnable badness of sin as treason against God and the necessity of personal choice for present character and future destiny." This is a good book.

JOHN C. SILER.

Fishersville, Va.

PHILOSOPHY.

A STUDENT'S PHILOSOPHY OF RELIGION. *By William Kelley Wright.* The Macmillan Company, New York. Pp. 472. $3.50.

This book belongs to what I have called in Psychology's Challenge to Christianity the left wing of the psychology of religion. It is a most scholarly compendium of the latest results along this line—and therein lies the greatest value of this book to the student. Some of the conclusions reached are open to serious objection. The author traces through anthropology, comparative religion, psychology, and philosophy the development of the religious idea, and comes to the conclusion that in the evolution of the race Christianity is, so far, the highest form of religion. He believes that prayer has only subjective results, that God is finite, and that there is no resurrection of the body, but only a separate personal immortality in the mind of God. This is a monumental, authoritative work in the field of the philosophy of religion from the standpoint of liberal thought. I believe that the call of the hour is for some one to write a philosophy of religion from the standpoint not of naturalistic evolution and comparative religion, but from the standpoint of the absoluteness, finality and uniqueness of Christianity, as a religion of redemption, as given in the Revealed Word.

CECIL V. CRABB.

Clarksdale, Miss.

THEISM AND THOUGHT. *By Arthur J. Balfour.* Geo. H. Doran Co., New York. Pp. 281. $4.00.

This is a very suggestive book on Theism. It continues the line of thought begun by the distinguished author in Theism and Humanism, where he argued that the values of love and beauty demand a theistic setting. Here he employs the same method in regard to knowledge. Mr. Balfour makes use of methodological doubt as distinguished from mere barren skepticism, and questions the foundation of such familiar beliefs as—the value of testimony as a source of information, the existence of an external world as held by common sense, the existence of the world of scientific realism, the fact of personality in myself and others, and the validity of certain great axioms of thought. He then shows that these familiar beliefs cannot rest on Naturalism, Mentalism, or the New Realism. He concludes that they must be based on a divine purpose in the universe, i. e., on Theism.

Mr. Balfour's arguments are suggestive. He well marks out the lines on which future works on Theism must follow, i. e., not so much on the conventional arguments from a first cause, from design, from the idea of God, and from the moral nature of man, but along the pathway of the implications of our present experience, our present knowledge, and the demands of personality.

The only criticism that I would make on this work is that the author devotes too much space to the development of methodological doubt, and not enough to the more positive implications of Theism. Like some preachers, he comes perilously close to raising up more enemies in the form of doubt than he is able to dispose of in the short space left to him. This, however, is a stimulating book, and its careful consideration would well repay any preacher.

Clarksdale, Miss. CECIL V. CRABB.

SOCIAL LAW IN THE SPIRITUAL WORLD. *By Rufus M. Jones, M. A., Litt. D.* George H. Doran Company, New York. Pp. 221. $1.75.

The author is Professor of Philosophy in Haverford College and belongs to the Society of Friends, or Quakers. The Friends are mystics and his point of view is the mystical point. The book is a quest for God by the mystical route.

There are ten chapters with the following headings: The Quest, The Meaning of Personality, The Realization of Persons, Self-Sacrifice, The Testimony of Mysticism, The Inner Light, The Test of Spiritual Guidance, Faith as a Pathway to Reality, and The Self and the Over-Self.

It will be seen at a glance that these subjects take us into the field

of psychology and philosophy. All of the discussions are in popular style and are exceedingly interesting and suggestive. The author takes us into the world of subconsciousness in a way that is more interesting and illuminating than we had supposed was possible. He is searching for the voice of God within us. I have found the book very profitable and want to read it again.

WALTER L. LINGLE.

The Assembly's Training School, Richmond, Va.

THE GROUND AND GOAL OF HUMAN LIFE. *By Charles Gray Shaw, Ph. D., Professor of Ethics, New York University.* The New York University Press. New York University Studies in Science and Religion Series.

This volume of 600 pages is not Ethics in the ordinary sense, but rather Ethics woven into bold and striking patterns on a very comprehensive and sound philosophical background. It is the work of a very earnest and very learned man. Not in a long while do we find an author who is so familiar with such a variety and range of writings and writers of every race and age, and who shows such a full and correct understanding of them. Here is learning without pedantry. His handmade words, e. g., "scientism," "sociality," "moralic," etc., are for precision and economy.

The writer has a protest and aim. His protest is against the current philosophical tendency in Science and Sociology to impair human freedom. His grounds are better taken than by many "Fundamentalists" in religion. His aim is to tell that human happiness may be found in work, although he holds no high opinion of modern Industrialism. The last third of the book is constructive, stating the author's affirmations. It is well done, although the treatment is mainly critical.

The sanction for morality is declared not to be in custom, nor is there a suggestion of the kinship of Ethics and Religion. The index is quite good, but leaves out some important items of the text. For example, Guatama is mentioned but not Jesus; Taoism but not Christianity; Yogi but not Hebrew Prophets; the Vendanta but not the Bible; Karl Marx but not Moses.

However, it is a fine book, if one is philosophically-minded and cares for a high quality of thinking and scholarship.

DUDLEY JONES,
Professor of Psychology and Philosophy.

Presbyterian College of South Carolina, Clinton, S. C.

"The Fundamental Ends of Life." *Rufus M. Jones, Litt. D.* Macmillan Co., New York. $1.50.

Man is always seeking for something to which to bend his life. This quest for fundamental ends the author traces through the philosophy of Plato and finds it in the "True, the Beautiful and the Good": through the gospels and finds the answer in Christ's words to "Bear witness to the truth": through the philosophy of Kant and finds it in the "moral will": through the experience of the mystic, in intercourse and communion with God; in the last chapter he gives his own view: "The most important thing in the world is belief in the reality of moral and spiritual values."

Ernest Thompson.

SCIENCE.

The New Decalogue of Science. *By Albert Edward Wiggam.* The Bobbs-Merrill Company, Indianapolis. Pp. 303. $1.50.

"Instead of using tables of stone, burning brushes, prophecies, and dreams to reveal His will, He has given men the microscope, the spectroscope, the telescope, the chemist's test tube and the statistician's curve in order to enable men to make their own revelations. These instruments of divine revelation have not only added an enormous range of new commandments—an entirely new decalogue—to man's moral codes, but have supplied him with the technique for putting the old ones into effect" (pp. 17-18). This serves as the starting point, and the author proceeds to map out his conceptions of this new decalogue. The burden of his discourse is essentially that "heredity, not environment, is the chief maker of men." It is therefore an argument for practical eugenics. His Tenth Commandment is on the duty of philosophical reconstruction, which he says is necessary because of the spread of naturalism, and he states that "the scheme of redemption the world most needs is the break-up of its mental habits, and the turning of its mental and spiritual processes into those free open channels which experimental science, critical analysis of natural forces and a free philosophy of a natural universe has taught the scientist how to teach to men" (p. 287).

The book is delightfully written and is free from technical terms. I recommend its reading to all thoughtful men, though I endorse neither his biological nor philosophical views.

W. E. Hoy, Jr.,
Professor of Biology.
Presbyterian College of South Carolina, Clinton, S. C.

PSYCHOLOGY'S CHALLENGE TO CHRISTIANITY. *By Rev. Cecil V. Crabb, M. A., B. D., Pastor of First Presbyterian Church, Clarksdale, Miss.* Pp. 209. Price $1.25. Presbyterian Committee of Publication, Richmond, Va.

We have read this book with increasing respect for it and for its author. We do not subscribe to every sentence, nor to every paragraph; but heartily applaud the work as an able and timely discussion of great present issues. Plainly the author is well acquainted with prevalent drifts in philosophy, psychology and theology. He may treat the "new psychology" a trifle too generously, estimate its services to truth too highly. He may use now and then phrases which suggest that his sojourn in the pit, I mean, in the "new psychology," has left a smudge on his parlance, but these are fly-specks on the work. He criticizes with great effectiveness false "psychologies," false philosophies and false theological teaching. He maintains ably sound views as to God's relation to the world and His relation to His own people.

He maintains ably the essentials of the common-sense psychology and philosophy which under-run the Bible. He takes a sane view of the relation of psychology to philosophy. "You can have no sound psychology without importing philosophy into it. If psychology is studied merely as an empirical science, then there are great facts in the case to which justice cannot be done." So he says; and he is right, phenomenologists to the contrary notwithstanding.

I commend the book to my brethren in the ministry.

THOS. C. JOHNSON.

Union Theological Seminary.

THE CONTRIBUTIONS OF SCIENCE TO RELIGION. *By Shailer Mathews, with the Cooperation of Thirteen Scientists.* D. Appleton & Company, New York. 1924. Pp. 427.

One who reads a book quite as much for what it suggests as for what it says; values it as much for the reflections it awakens as for the information it gives, will find delight in the perusal of this volume. It stirs the thinking man to activity as few books of recent years can do. With its general thesis—that one can accept the truths of science and also retain his religious faiths—I am in hearty accord; but there are many interpretations of what these "faiths of religion" are, that have somehow failed to carry convictions. The aim of the book is to show that so far from science being opposed to religion, it is completory of it; that science not only justifies religious life, but gives new content to religious thought.

Many books with a like purpose proceed to give us the teachings

of science second hand through quotations enmeshed in the connective tissue of interpretation. Not so this one. It gives us the beliefs and truths of science in connective narrative from the pen of the scientists themselves. After this part of the book, which occupies about two-thirds of the space, Dr. Mathews proceeds to juxtapose the facts of science and the facts of religion with the aim of demonstrating that as science glimpses deeper into reality it finds affinities with religion never dreamed of in the old days when mechanism was the organon and naturalism the philosophy of science. Says the author, "Science is no more naturalism than religion is dogma. To know how rats acts in a labyrinth confers no right to dogmatize concerning the mental powers of the man who constructed the labyrinth. . . . The ability to use the spectroscope does not assure infallibility in pronouncements as to the existence of God. . . . Knowledge given us by scientific method is the assurance that experiments under identical conditions will give the same results. Such a conviction is expressed in formulas, or 'laws.' Philosophy is an attempt to correlate these laws, or to interpret them in accordance with some general principle. . . . The philosophy of a scientist has value only in so far as the scientist is a sound philosopher" (p. 380).

The controversy between science and theology he resolves into a conflict between champions of scientific views admitted into religious thought and champions of other views not yet admitted. He reminds us that "not a little of the controversy between science and theology usually charged to *odium theologicum* has been due to the pertinacity, if not pugnacity, of scientists in revolt against scientific views taught theologians by their predecessors." Aside from any apologetic value, the book should be welcomed by those who wish to know from authoritative sources just what the present day teachings of science are. In this volume we have "set forth in order those things which are most surely believed among" the scientists today. It also sets forth one plan for bringing scientist and theologian together around the council table where they may discuss terms of peace and eventually end the age-long warfare.

FRAZER HOOD.

Davidson College.

CONSERVATISM, RADICALISM AND SCIENTIFIC METHOD. *By A. B. Wolfe.* The Macmillan Company, New York. Pp. 354. $3.50.

I do not like the behavioristic psychology that forms the background of this volume; I do not like the author's attitude to the Gospel of Christ and towards the Church; I feel that he is not entirely just in his treatment of conservatives and conservatism; I think that he places modern science on too high a pedestal: notwithstanding these serious

objections, I have found this to be the most vigorous and invigorating book I have read in a long time. It is a disciplinary book, one that must be read with care and much thought. Besides, it may be a wholesome thing for conservatives and radicals to have their positions analyzed, their motives exposed and their psychology explained, even though it may be all wrong. However, this book is far from being wrong in everything. There are many things in it to cause pause and consideration. In the main, Professor Wolfe's treatment of certain types of conservatism and of radicalism is excellent, and the scientific method suggested contains much wisdom. It seems to me the author fails to see that one may reach a conservative position by a sound scientific method. The scientific method of this book is greatly marred by a mechanistic psychology that practically destroys personality. This is the description of the scientific mind: "Not only, then, is the scientific mind deterministic; it does not limit its faith in cause and effect to the physical world, but extends it to include man; it regards man as part of the mechanistic universe; it rejects the doctrine of freedom of the will as incompatible with scientific attitude; and finally, in its psychology it shows an increasing tendency to be thoroughly behavioristic."

The discriminating, thoughtful reader will get much good from this book in the way of mental exercise and helpful ideas. It is well worth the time required to read it.

JOHN C. SILER.

Fishersville, Va.

"EVOLUTION—THE WAY OF MAN." *By Vernon Kellogg.* D. Appleton & Company. Pp. 291. $1.75.

Mistress Quickly, in telling of Sir John Falstaff's death, says: "So a' cried out, 'God, God, God!' three or four times. Now I, to comfort him, bid him a' should not think of God; I hoped there was no need to trouble himself with any such thoughts yet.'"

Vernon Kellogg, in his very able book, "Evolution—The Way of Man," is careful not to think of God: but as he shows in a masterly manner the unity and marvelous development of life, with its astounding adaptations; and as he frankly confesses the inadequacy of all suggested causes of this "Evolution," we find ourselves crying out, "God!"

This volume should be read by leaders of thought because of its fine array of facts, and its frankness. Both the "fundamentalist" and the "modernist" will discover much to please him. Personally, I have been strengthened in the idea that if Evolution be true at all, it must be a Theistic Creative Evolution.

DUNBAR H. OGDEN.

Mobile, Ala.

THE OTHER SIDE OF EVOLUTION. *By Rev. Alexander Patterson.* The Bible Institute Colportage Association. $1.00. Pp. 153.

In this book the author sets forth the other side of evolution by quoting profusely from the opponents of the doctrine and also from its advocates, especially those of a generation ago. Surely this age needs a sound presentation of the Biblical antidote for evolutionary vagaries. It is doubtful, however, whether it is wise for the preacher to leave his peculiar sphere where he can speak with authority, and enter the domains of biology, palaeontology and comparative anatomy and debate with the scientist in his own chosen field.

CECIL V. CRABB.

Clarksdale, Miss.

THE PSYCHOLOGY OF INSPIRATION. *By George Lansing Raymond.* Funk & Wagnalls Company, New York. Pp. 340. $2.00.

The author of this volume attempts to develop a theory of Inspiration by making use of the more recent discoveries of the New Psychology. He calls his view the "Suggestive" as opposed to the "Dictatorial" view of orthodoxy. He seeks to make clear his suggestive theory by an appeal to such data as the subconscious mind, the facts of hypnotism, the supposed revelations through mediums, and other occult phenomena. He claims that the suggestive theory, which recognizes that it is not mechanical forms nor infallible words, but the real substance, method of operation, and spirit of the truth that counts, will solve most of our current religious problems.

In criticism I would say that it is not true that the only alternative is the suggestive or dictatorial theory of inspiration. Orthodoxy has long ago given up the dictation theory in favor of the plenary theory of inspiration. Again, I claim that here we have an illustration of the modern tendency to overwork the term, "Psychology," and to try to make it explain all of the facts of the universe. While certain facts of the New Psychology like the doctrine of the Subconscious, Hypnotism and Suggestion may furnish a helpful analogy to make plain the doctrine of Inspiration, they do not furnish valid grounds for the construction of the doctrine itself. To erect such a doctrine we need to go above all else to the Bible itself, and further to theology and apologetics.

CECIL V. CRABB.

Clarksdale, Miss.

SCIENCE AND PRAYER. *By Herbert Booth Smith, D. D.* Fleming H. Revell Company, New York. Pp. 160. $1.25.

The Sunday morning after I had finished this book I preached on

"Prayer." The following Wednesday evening I began a series of lectures on "Prayer." I am still at it. A book that does this for a minister is very much worth while. In addition, "Science and Prayer" is just the kind of volume to place in the hands of a dear saint who delights in communion with God, or of an inquirer who needs to have difficulties removed.

DUNBAR H. OGDEN.

Mobile, Ala.

THE BIBLE.

THE AUTHENTIC LITERATURE OF ISRAEL, FREED FROM THE DISARRANGEMENTS, EXPANSIONS AND COMMENTS OF EARLY NATIVE EDITORS. *By Elizabeth Czarnomska, M. A., Sweet Briar College.* Part One, from Exodus to Exile. Macmillan, New York, 1924. Pp. xxxv, 422.

The interesting sub-title, as given above, is fully explanatory of the purpose and scope of this work, the first volume only having appeared to date. Everybody from Spinoza to Dr. Moffatt has been taking a fling at the Old Testament. Why not Miss Czarnomska also! There are re-arrangements and re-editings of the Old Testament without number by modernists, according to what they think the Old Testament ought to be but is not. Miss Czarnomska's book adds one more venture to the geometrically progressive chances in the wide field of readjusting the Old Testament, as readeth its sub-title: "freed from the disarrangements, expansions and comments of *early native* editors." Certainly a large undertaking; quite large; yes, too large.

The book will appeal to a limited number of technical readers, many of whom know how to discount its radicalism. For the average, pious, devotional, spiritual inquirer after eternal truth it has no mission except to warn against the follies of subjective criticism of a great literature, which is gloriously satisfying and remarkably authenticated in its own old, old form.

Very few people nowadays believe that none of the Old Testament literature, except an abbreviated Decalogue and a few proverbs, is older than bad Ahab and worse Jezebel. Before going to press the authoress should have read Sellin's New Introduction to the Old Testament. Her book suggests the times of Wellhausen. By the way, Wellhausen is dead.

It is impossible to give here an outline of the contents of this volume. After an Introduction, a high place of honor is given to the Decalogue (victimized by subtraction) and some proverbs, as the only Hebrew literature antedating 850 B. C. Then the authoress presents the Jehovist, or Judah, narrative, beginning with Gen. 2:4, and dating

from "about" 850 B. C. Then she takes up E (the so-called Israelite Elohist), beginning with Gen. 15, and scheduling him for 750 B. C. Some prophets, as Amos, Hosea, Isaiah and Micah, follow in his train.

The combination JE, B. C. 698, and P (the priestly writer), 698 onward, are merely supplements I and II.

We note with interest that only two *brief* "poems" from the second part of Isaiah are allowed to get into Hebrew religion and literature before 518 B. C., and that the book of Jeremiah must wait until 400 B. C. for the willing hand of an "early native editor." Who would have thought it! Incidentally, interior chapter title—pages 167 and 307 have been bound in, one for the other.

By request, I add the following expressive note:

Dear Mr. Macmillan:—Your book to hand. We have endured to the end, but were not saved. As always, you did a fine piece of printing and binding. Here's hoping that you realize. Sympathetically, Mossback.

EDWARD MACK.

Union Seminary, Richmond, Va.

A DICTIONARY OF THE BIBLE. WITH MANY NEW AND ORIGINAL MAPS AND PLANS, AND AMPLY ILLUSTRATED. *By John D. Davis, Ph. D., D. D., LL. D., Professor in Princeton Theological Seminary.* Fourth Revised Edition. Westminster Press, Phila. 1924. 840 pages. 13 maps. Price net, cloth $4.00, half leather $6.00, full leather $8.00.

No more popular and serviceable BIBLE Dictionary has come from the press in recent years. Every minister, every Sunday-school teacher, every Bible student should have it. It combines in its pages competent authority, scholarly accuracy and up-to-date information; in a word, compactness with thoroughness. It holds conservative ground in presenting all facts and phases of Bible life and literature. It treats all questions and problems of Bible study in a thorough and satisfying way. It is written in fine, clear style, and published in usable and attractive form. Nowhere else will so small an amount of money procure so large and so satisfying a Bible library of information.

Its fitness for wide service has been attested by its large sales. Within twelve or thirteen years it passed through three editions, and now response is made to a demand for a fourth edition. The new edition is not radically changed from the preceding issue. The revision is "pervasive yet unobtrusive," and "incorporates material gathered by biblical research during the past decade and a half."

Words of commendation of this book cannot be too strong. It will give quick service to the scholar; to the average Bible student and

teacher it is invaluable. In providing for himself a Bible library, one may well purchase this book next after the Bible itself. I have used it and prized it from its first edition onward.

EDWARD MACK.

Union Seminary, Richmond, Va.

THE BIBLE OUR HERITAGE. *By Edwin Charles Dargan.* George H. Doran, New York. Pp. 132. $1.50.

The author of this book was for fifteen years Professor of Homiletics in the Southern Baptist Theological Seminary. Since 1917 he has been editor of the Sunday-school lesson helps of the Southern Baptist Convention. This book grew out of a series of lectures delivered to Sunday-school teachers and other church workers. It is thoroughly sound, and treats in popular fashion the following subjects: The Writing of the Bible; The Preservation of the Bible, Original Languages and Translations; The Bible in English; Contents of the Bible; Reading and Studying the Bible; Teaching the Bible in Sunday School; The Bible and Modern Life.

E. T. THOMPSON.

Union Theological Seminary.

THE MAKING AND MEANING OF THE BIBLE. *By George Barclay.* George H. Doran Co., New York. Pp. 168. $1.75.

The main conclusions of modern critical scholarship in regard to the Making and Meaning of the Bible, "summarized for those who have not the time to read the many ponderous and technical theological discussions, written expressly for young Christians at the request of the Student Christian Movement." The book is well written, very readable and from a reverent point of view—but the view of the Bible set forth will not be satisfactory to those who hold to the traditional view of the inspiration of the Bible. The writer believes that the Bible is truly inspired, but often inaccurate in thought and expression.

E. T. THOMPSON.

Union Theological Seminary.

A HARMONY OF THE GOSPELS AND OUTLINE OF THE LIFE OF CHRIST. *By John H. Kerr.* (New Revised Edition.) Fleming H. Revell, New York. Pp. 236. $1.50.

A Harmony of the Gospels is indispensable to an earnest student of the Bible. Different harmonies of course have their own distinctive merits. The particular merits of this one are found in its handy form, the fact that its text is based on the American Standard Revi-

sion, the arrangement of the parallel sections in such a way that the student can most easily note omissions and additions, the fact that notes of time and place are placed at the head of each section.

E. T. THOMPSON.

Union Theological Seminary.

THE SPEAKER'S BIBLE. *Edited by James Hastings, D. D.* The Speaker's Bible Offices, Aberdeen, Scotland. $4.00.

This work was projected and much of the material prepared by the late Dr. James Hastings. The two volumes in the reviewer's hands cover the first eight chapters of Luke and the Epistle to the Hebrews. Other volumes will be issued "till every text in the Bible on which sermons are preached shall have been expounded and applied to modern life."

The best homiletic literature of the world has been condensed, rearranged and added to, with the view of enriching present-day preaching.

This reviewer believes that a preacher ought to be a constant and diligent student of the best sermons he can find. Gamaliel Bradford, in his sketch of Cowper, says that Cowper avoided almost entirely the works of other poets for fear of plagiarism. According to Bradford, this was a mistake. The best safeguard against plagiarism, says he, next to reading nothing, is to read everything.

R. F. CAMPBELL.

Asheville, N. C.

GATES AND KEYS TO BIBLE BOOKS. *Leonidas Robinson, Ph. D.* Revell. Pp. 380. $3.00.

The author of this book is Secretary-Treasurer of the Board of Education, Louisville Conference, Methodist Episcopal Church, South. He has been pastor of some of the largest and most influential congregations of his denomination, so this book comes out of a long experience. The plan he follows is a splendid one, for he makes a four-fold study of each Bible book: The Key of the Book, The Christ of the Book, The Progress of the Book, and The Lesson of the Book. But the execution of the plan is something disappointing. There are too many broad generalizations and insufficient unity of treatment to give the student the essential message of each book. The author gives a great deal that is fine *about* each Bible book, but in most cases he fails to give you *the book itself* in its organic place in the development of revelation.

M. RYERSON TURNBULL.

Assembly's Training School.

EVERY MAN'S STORY OF THE OLD TESTAMENT. *By A. Nairne, D. D.* A. R. Mowbray & Co., London. Pp. 316. $1.80.

This is a popular Introduction, as indicated in the title. It is written from the more conservative position of modern scholarship with emphasis upon the great religious teaching of the Old Testament.

HERBERT S. TURNER.

Staunton, Va.

HOW THE EARLY HEBREWS LIVED AND LEARNED. *By Edna M. Bonser.* The Macmillan Company, New York. Pp. 269. $2.00.

The Old Textament from Abraham to David in story form for teachers of children. The book contains many helpful suggestions, but the extra-Biblical matter must be used with discretion.

HERBERT S. TURNER.

Staunton, Va.

ISRAEL BEFORE CHRIST: AN ACCOUNT OF SOCIAL AND RELIGIOUS DEVELOPMENT IN THE OLD TESTAMENT. *By A. W. F. Blunt.* Oxford University Press. London. Pp. 147. Price 2s. 6d.

This brochure is one of *The World Manuals*, now being issued by the Oxford University Press. Its author is a minister of the Anglican Church. It is one of many presentations in popular form of the course of social and religious development in Israel as conceived from the point of view of the now somewhat trite and stale Wellhausen hypothesis. As a literary production it is not without excellence of a high order. Adequately to deal with its intrinsic demerits as a source of knowledge of the actual course of social, and especially of religious development in Israel would require—to borrow a fine phrase from Canon Blunt himself—"the scathing ridicule and blistering laughter" of an Isaiah. Perhaps it will be enough to sum up all that needs to be said in a notice like this in the words: "He feedeth on ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, nor say, Is there not a lie in my right hand."

W. M. MCPHEETERS.

Columbia, S. C.

JESUS OF NAZARETH. *By George A. Barton, Ph. D.* The Macmillan Company, New York. Pp. 396. $2.00.

This is a popular biography of Jesus for young people. The author has taken everything supernatural out of the Gospel story and left us Jesus as merely a great spiritual hero. It would be a pity for a book like this to fall into the hands of our young people.

HERBERT S. TURNER.

Staunton, Va.

THE PHARISEES. *By R. Travers Herford.* The Macmillan Company, New York. Pp. 248. $2.00.

The first part of this book is a good study of the origin of the Pharisees, but it turns out to be a blind defense of Pharisaism rather than an impartial study.

HERBERT S. TURNER.

Staunton, Va.

TWO DAYS BEFORE. *By H. R. L. Shepherd.* The Macmillan Company, New York. Pp. 77. $1.00.

Devotional studies, with searching and practical applications, based on the words of Jesus on the Cross. Written in England for the Christian Student Movement. Many fine thoughts. But the author believes that the Cross itself is only "God's appeal to the best in man."

E. T. T.

CONCERNING CHRIST. *By A. H. McNeilie, D. D.* D. Appleton & Co., New York. 155 pages.

"Sermons and addresses originally spoken to a variety of congregations are here arranged so as to form roughly a connected series. The first part is concerned with the earthly life of Jesus, Child and Man, leading to some doctrinal considerations of His nature and Person. The second part is similarly arranged: the stories of Passion week, rich in practical lessons for the spiritual life, are followed by a few chapters in which an attempt is made to suggest a line of thought by which to approach the study of the great complex doctrine of the Atonement."

We need only to add that any minister or layman will find these studies stimulating and inspiring. There is much fresh exposition of Gospel text, and searching application of the truth to modern times. There are conclusions with which one will not agree, but the reader cannot fail to be brought nearer to the Master, and if a pastor, will be moved and helped to preach a fresh series of sermons on topics "Concerning Christ."

E. T. T.

WOMEN OF THE BIBLE. *By Annie Russel Marble.* The Century Co., New York. 315 pages illustrated. $2.00.

Mrs. Marble has presented in interesting fashion the times and conditions under which the Hebrew women labored and lived. There are no extended character studies, but with swift and vivid strokes each woman of the Bible is set before us as a living person. One cannot

read this book without appreciating as never before the part played in the Bible by its women, wives, mothers, patriots, coworkers and friends. It is unfortunate that the author has accepted modern critical conclusions, and is free, and often arbitrary, in her acceptance or rejection of Bible facts.

E. T. T.

SERMONS.

WHAT ARE YOU WORTH?" *Charles L. Goodell.* Pp. 141. $1.25. Doran, New York.

What Is Your Name? Where Do You Live? How Old Are You? What Is Your Business? Who Are Your Friends? What Do You Read? What Are You Worth? New Men for the New Age.

These topics are here discussed in a worthwhile way from the viewpoint of the needs of youth. The purpose of them is to show that we are not here to make a living, but to make a character.

ERNEST THOMPSON.

Charleston, W. Va.

"SERMONS FOR THE TIMES." *Edited by Peter Walker.* Pp. 208. $1.50. Revell, New York.

Thirteen sermons by such men as Burrell, Cadman, Fosdick, Hillis, Jefferson, Quayle, McConnell, Stone and others. Representative men, representative sermons, characteristic sermons—all true to Christ and the Gospel. Worthy of study as to how these outstanding men get at their sermons. It is the old Gospel from different viewpoints.

One of the best features of the book is the introduction by Thomas L. Mason.

ERNEST THOMPSON.

Charleston, W. Va.

"WHAT MEN MOST NEED." *Daniel A. Poling, LL. D.* $1.60. Pp. 230. Doran, New York.

This book takes its title from the opening sermon: "Sirs, We Would See Jesus." It is a miscellaneous collection of sermons by the author—some published in the Christian Herald—some preached in Marble Collegiate Church—some in the service and some sermon stories for young people.

For the most part they are stimulating and suggestive.

ERNEST THOMPSON.

Charleston, W. Va.

THE FRIENDSHIP OF GOD. *By A. Maude Royden.* G. P. Putnam's Sons, New York. Pp. 138.

The author is the most noted woman preacher in the world. There are ten chapters in the book, and each chapter is an essay (or sermon) based upon a text of Scripture. These essays are written in an attractive literary style and are often very suggestive. The subjects treated are not doctrinal subjects, and we have no way of determining the whole theological background of the author, but sentences here and there sound strange enough to the ears of a Southern Presbyterian. Take this sentence from her chapter on Charles Darwin for example: "God is infinitely more merciful than we, and if we worship Him under any of His great aspects, beauty or love or truth, or in the person of our Lord Jesus Christ, God accepts us all."

WALTER L. LINGLE.

The Assembly's Training School, Richmond, Va.

THE IMPERIAL VOICE. *By Lynn Harold Hough, D. D.* The Macmillan Company, New York. Pp. 146. $1.50.

Dr. Hough is the influential pastor of the Central M. E. Church, a great church in Detroit. In theory Dr. Hough is a liberal of the militant type. In this volume he has published eighteen sermons and addresses delivered at various places on various occasions. There is much substance for thought in these discourses, but they make little appeal to the heart.

JOHN C. SILER.

Fishersville, Va.

SERMONS ON NEW TESTAMENT CHARACTERS. *By Clovis G. Chappell.* George H. Doran Co., New York. Pp. 189. $1.60.

Dr. Chappell is now pastor of the First Methodist Church, South, of Memphis, Tenn. After reading his book of sermons we can understand how it is that he preaches to overflowing congregations in Memphis, as he formerly did in Washington. The sermons are popular in character, arresting in form and language, practical rather than expository. But the preacher is true to the Scripture. Various characters of the New Testament are made to live before us, each with its own poignant appeal to our conscience. We can commend this book very heartily.

E. T. THOMPSON.

Union Theological Seminary.

PEN PORTRAITS OF THE TWELVE. *By Bernard C. Clausen.* Fleming H. Revell Co., New York. Pp. 153. $1.50.

A volume of popular sermons on the twelve apostles. The author makes full use of his oftentimes scanty Biblical material and draws heavily on his imagination. The portraits presented, or rather the salient feature of each character presented, are appealing, and on the whole faithful to the facts. Much space is given to application. We feel that the writer is above all a preacher, a preacher of power, plain, simple, direct, with a genius for vivid and compelling language. Dr. Clausen is pastor of the First Baptist Church in Syracuse, N. Y.

E. T. T.

HARVEST THANKSGIVING SERMONS. *By Some Leading Preachers.* Published by George Doran Company, New York. Price $1.60. Pp. 189.

This volume contains discourses by such outstanding British preachers as Rev. James Reid, M. A.; Rev. Hubert L. Simpson, M. A.; Rev. John A. Hutton, D. D.; Rev. E. W. Barnes, Sc. D., F. R. S.; Rev. James Black, M. A.; Rev. Arch. Alexander, B. D.; Rev. Walter H. Armstrong, Rev. Canon Carnegie, Rev. H. C. Carter, M. A.; Rev. Percy Dearmer, M. A., D. D.; Rev. H. Maldwyn Hughes, B. A., D. D.; Professor J. A. Robertson, D. D.

One would naturally expect something good from such men on such subjects, and the reader of this book will not be disappointed in his expectations. The most striking thing about these sermons is that they do not consist of pious platitudes, as Thanksgiving sermons so often do, but rather present in a helpful way the great doctrines of the Christian religion that are suggested by the Thanksgiving season.

W. L. CARSON.

Richmond, Va.

THE SHEER FOLLY OF PREACHING. *By Rev. Alexander MacColl.* Published by George H. Doran Company. Pp. 215. Price $1.50.

This book contains nineteen addresses on the following subjects: "Has Worship Any Real Place in Modern Life?" "Does It Matter What a Man Believes?" "Improving Upon God," "The Modern Saint," "Electives in Life and the Supreme Choice," "The Choice of a Life Work," "What Is the Matter With the Church?" "The Church and the International Mind," "A Court That Never Adjourns," "Balaam—A Study of the Intricacies of Conscience," "God's Human Temples," "The Great Book of the Ages," "The Unanswered Prayers of Jesus," "Christian Self-Love," "Ways and Paths," "The Judgment of Idle

Words," "A Communion Address," "The Wearied Christ and the Wearied Christian," "Fools for Christ Sake."

The author, who is the pastor of the Second Presbyterian Church of Philadelphia, Pa., says, "With one exception they are sermons, printed in large part as they have been preached in the churches I have been privileged to serve and in some of our universities and schools." This admirable treatment of these great themes, by one who speaks out of a rich and varied experience in the pastorate, is most helpful and suggestive.

W. L. CARSON.

Richmond, Va.

LOOKING UNTO JESUS. *By T. Marshall Morsey.* Published by George H. Doran Company, New York. Price $1.25. Pp. 135.

In a series of fourteen sermons, the author of this book discusses the person and work of Christ as Saviour, Ransom, Sin Bearer, Lamb of God, Kinsman-Redeemer, High Priest, Prince of Peace, Light of the World, Good Shepherd, Vine, Bread of Life, Stone Which the Builder Rejected, Immanuel and Message.

The chief value of this volume consists of the grouping together of the figures employed in the Bible to represent Christ's relation to the sinner and to the believer. While there is nothing noteworthy about the treatment of the thoughts suggested by these figures, the reading of the book will give one a clearer conception of what Christ is and does, and will enable the minister to give greater variety to his preaching on the central theme of the Christian religion.

W. L. CARSON.

Richmond, Va.

PICTURES THAT PREACH. *By Charles Nelson Pace.* Published by the Abingdon Press, New York. Pp. 175.

The method of the author of this little volume is to take one of the great masterpieces of art as the basis of a discourse, to give a brief history of the picture, to call attention to its points of excellence, and then to present the religious message that it contains. The pictures which are thus made to preach are: "The Sistine Madonna," Raphael; "The Descent from the Cross," Rubens; "The Last Supper," Da Vinci; "The Rich Young Ruler," Hofmann; "The Light of the World," Hunt; "Breaking the Home Ties," Hovenden; "Hope," Watts; "Christ in Gethsemane," Hofmann; "The Lost Sheep," Soord; "The Last Judgment," Angelo; "The Angelus," Millet; "The Man With the Hoe," Millet.

One may wonder why some of the pictures were chosen for such a purpose; one may sometimes feel that the author fails to discover

the real message of the picture with which he is dealing; but the unprejudiced reader must recognize the value of this rather novel method of presenting religious truth. Even though one may not care to preach a similar series of sermons, he will find in this little book a veritable treasury of splendid illustrations.

W. L. Carson.

Richmond, Va.

THE CHURCH.

The Church and the Ministry in the Early Centuries. *By T. M. Lindsay, D. D.* George H. Doran Company, New York. Pp. 398.

This book is one of the classics on this particular subject. The author was for years Professor of Church History and afterwards Principal in the Glasgow Theological College of the United Free Church of Scotland. He wrote two great volumes on the Reformation.

The first edition of this book came out a number of years ago, and it has been tested and tried and has not been found wanting. It begins with the organization of the Church in the New Testament times and traces its development step by step through several centuries until it arrives at the doctrine of Apostolic Succession and the pre-eminence of the Bishop of Rome.

The whole work is done from the point of view of a scientific historian who has no particular thesis to defend, but who is out in the quest of truth. In the search for the truth we are also shown the progress of error in the Church. The truth that he finds is, as a rule, the truth that Presbyterians have believed in since the days of John Calvin and John Knox.

Walter L. Lingle.

The Assembly's Training School, Richmond, Va.

Christianity and the State. *By S. Parkes Cadman, D. D., LL. D.* The Macmillan Company, New York. Pp. 370. $2.50.

Dr. Cadman is recognized as one of the most widely read and best informed men in America, and is eminently fitted to write on this thesis. He has done a real service in giving the world this most excellent treatise on Christianity and the State. As to the reason for the book, Dr. Cadman says: "Ministers involved in an incessant round of clerical duties need to understand the interactions of Church and State. They should be able to give an account of nationalism and internationalism, as these have affected the history of the Faith which is ordained for the purification of human society." The chapters on "The Modern State," "The Citizen and the State," "The Rise

of Nationalism," "The Challenge to Protestantism," are specially fine and instructive. In reading this book I sometimes felt that the author had sought to crowd so much material into its pages that he made himself at times obscure. There are passages that are not easy reading because the meaning is not clear There may be defects in the work, but it is to be highly commended as a good and useful book. The closing sentence gives in a word the spirit and truth of the volume: "When all Protestants who confess Christ as Lord are willing to abide by what that confession implies as the sole standard of Christian discipleship, then, and not till then, a renewed and more glorious Protestantism shall prevail."

JOHN C. SILER.

Fishersville, Va.

THE WORK OF THE PASTOR. *By Charles R. Erdman, D. D., LL. D.* The Westminster Press, Philadelphia. 1924. Pp. 257. $1.50.

CYCLOPEDIA OF PASTORAL METHODS. *By G. B. F. Hallock, D. D.* George H. Doran Co., New York. 1924. Pp. 270. $2.50.

CHURCH USHER'S MANUAL. *By Willis O. Garrett, D. D.* Fleming H. Revell Co., New York. 1924. Pp. 60. 50 cents.

During the past three years I have taught Pastoral Theology at Union Seminary, and have read everything I could find in that field. Dr. Erdman's book is the most comprehensive and practical work I have seen, and it is modern. It covers the whole round of a pastor's responsibility, from the development of his own life to the relation of his Church to world-wide missions. While the book is readable, the style is not particularly attractive. The subject is so big that, in order to get the matter within a reasonable compass, interestingness had to be sacrificed.

The first half of "The Cyclopedia of Pastoral Methods" is composed almost entirely of prayers for use on all occasions. Most of them are prepared by the author, though a number have been selected from other sources. The last half contains scores of dedicatory forms which cover an almost inconceivable range of subjects. With this aid in your hand you can dedicate anything from a church building to a hymn book. Following this section are a group of services to be used at weddings, funerals, communion, etc. While much of the material is useless to most of us, the book would prove of help to a young minister in his conduct of worship.

The "Church Usher's Manual" n a straightforward little book, full of practical suggestions for the ushers. It is the only book of its kind I know of, and it is of real value.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

PRINCIPLES OF PREACHING. *By Ozora S. Davis.* The University of Chicago Press. 1924. Pp. 264. $2.50.

THREE HUNDRED EVANGELISTIC SERMON OUTLINES. *By Aquilla Webb, D. D., LL. D.* George H. Doran Co., New York. 1924. Pp. 386. $3.00.

Here is a new type of book in Homiletics as it deals with the subject by the inductive method. The author is the President of the Chicago Theological Seminary, an experienced teacher in this department. He prints in full eight great sermons by different preachers, and then by a series of questions enables the student to develop for himself, from these sermons, the principles of good preaching. The "work sheet" he gives to direct the study of the sermons is excellent. It might help a pastor examine his own sermons!

In the last part of the book Dr. Davis discusses in a clear and compact way the principles which the student has already discovered for himself. A careful study of this book would freshen any man's preaching.

The title accurately describes the book, if you understand by "Outlines" not a bare skeleton, but a treatment of the text covering a page or two. The sermons are from many authors, and from almost every book in the Bible. They deal with the great evangelistic texts, often in a noble way. A right use of this book would stimulate and guide one's own preaching; but the temptation would be to make it a crutch. There is quite a contrast, therefore, between these two books. Dr. Davis strives to make a man do his own thinking; this book encourages a minister to use the work of others while his own brain takes a vacation. Personally, I don't care for books of sermon outlines.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE SUNDAY SCHOOL.

PELOUBET'S SELECT NOTES OF THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. *By Amos R. Wells, Litt. D., LL. D.* W. A. Wilde Co., Boston. 383 pages.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. *By Martha Tarbell, Ph. D.* Fleming H. Revell Co., New York. 416 pages.

SNOWDEN'S SUNDAY-SCHOOL LESSONS. *By James H. Snowden.* Macmillan Co., New York. 385 pages.

THE GIST OF THE LESSON. *By R. A. Torrey.* Fleming H. Revell Co. 156 pages.

We have here four familiar helps in the preparation of the Sunday-school lesson. The value of each has been proved and tested. Any teacher of the International Lessons would do well to possess one or more of these books. Each has its own peculiar excellence.

Peloubert's Select Notes is the oldest of them all. The present volume is the fifty-first. It has been prepared by Amos R. Wells, who for twenty years was Dr. Peloubert's associate in the writing of this book. It is sound, helpful and scholarly. It excels in the exposition of the text.

Tarbell's Teachers' Guide has also performed long and useful service. The present volume is the twentieth. It excels in illustrative material, and gives more space to the historical and geographical background and to a suggested lesson treatment.

Snowden's Sunday-School Lessons are now in their fourth year. This book is briefer than the other two. Dr. Snowden's method is to penetrate at once to the heart of the lesson, to paint the scene that is set before us with quick vivid strikes, and to apply its message to men in telling and incisive language. His comments are practical and spiritual, rather than exegetical. Each lesson contains a simple lesson plan.

The Gist of the Lesson has been published by Dr. Torrey for twenty-six years. It is presented in the form of a little booklet that can be easily slipped into the vest pocket. Its peculiar purpose is to provide an opportunity for busy men and women to study the Sunday-school lesson in spare moments. It follows that there must be great condensation of thought, and yet there is a great deal of matter packed into a very little space. The practical, evangelical trend of Dr. Torrey's nature is evident in his treatment of each lesson.

E. T. THOMPSON.

Union Theological Seminary.

MY MESSAGE TO SUNDAY-SCHOOL WORKERS. *By Marion Lawrance.* George H. Doran Co., New York. 1924. Pp. 290. $2.00.

CHARACTER BUILDING IN A DEMOCRACY. *By Walter S. Athearn.* The Macmillan Co., New York. 1924. Pp. 163. $1.75.

These books present the old and the new in Sunday-school work. Marion Lawrance was one of the outstanding Sunday-school leaders of the last generation. As the Secretary of the International Sunday-School Association for so many years he rendered an invaluable service to the cause. He was a layman without educational background, but with a love for children and youth, and a rare genius for organi-

zation and public speaking. All this appears in this book published just after his death. The addresses deal with familiar subjects in the customary way; but they are crowded with apt illustrations, and have real lifting power. It is a book which would help a pastor prepare to speak to a popular audience on Sunday-school work.

Dr. Athearn is the Dean of the School of Religious Education and Social Service at Boston University, and is one of the ablest religious leaders in America. Every one of the six chapters of his little book is packed with new and arresting facts. Starting with an exposure of the terrible spiritual illiteracy of the United States, he traces the development of the Sunday school in the past, and presents his ideal for the Church school of the future. He is more conservative than most men in his field, and he deals in no uncertain terms with behaviouristic psychology and pragmatic philosophy. It is comforting to have a man of his standing say: "One of the chief tasks of the religious educator is to keep religious education religious."

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

WORSHIP IN DRAMA. *By Charles Arthur Boyd.* The Judson Press, Philadelphia. 1924. Pp. 175. $1.60.

MORE STORY-WORSHIP PROGRAMS FOR THE CHURCH SCHOOL YEAR. *By Rev. J. A. Stowell, M. A.* George H. Doran Co., New York. 1924. Pp. 217. $1.75.

Dramatization in the Church school is new. Almost all of the books in this field have been written in the last three or four years. Dr. Boyd's book is one of the latest and one of the best. He states clearly in the first part of the book the principles that underlie successful dramatization. One of the valuable chapters in this section is on "Sources of Material," in which most of the books on this subject are reviewed briefly. In the second part he gives in full five Biblical dramas, two missionary pageants, and two pageants for special days.

Dr. Stowell has brought out a second volume of "Story-Worship Programs," which is as good as his first. The plan of the book is simple. There is a full program given for the first Sunday in each month for a year. For the other Sundays there is a hymn suggested as appropriate, and a complete story. The stories are splendid. The work is admirably adapted to the needs of those responsible for the worship of the Junior and Intermediate Departments in the Church school.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

WHAT SHALL I DO WITH MY LIFE? *By Harold I. Donnelly.* The Westminster Press, Philadelphia. 1924. Pp. 248. $1.25.

This is a study course for pupils of Junior and Senior High School age to help them find their life work. The arrangement is admirable for class study, as the chapters are short, there are questions for discussion, and there is provision for note-book work. The first fourteen chapters carry the scholar through the life of Christ that he might learn from Him the principles that should govern his choice of a vocation.

Eighteen chapters are devoted to an examination of the various trades and professions which invite a youth. After thinking of the callings which might be his, he is brought face to face with a program of living which would help prepare him for anything he might take up. The book is scriptural, sane and attractive. It is just the kind of book to use with a High School group.

W. TALIAFERRO THOMPSON.

Union Theological Seminary.

THE UNION SEMINARY REVIEW

VOL. XXXVI. APRIL, 1925. No. 3.

EDITORIAL STAFF—EDITOR-IN-CHIEF, EUGENE C. CALDWELL; ASSOCIATE EDITORS, JAMES SPRUNT AND T. LAYTON FRASER; MISSIONARY EDITOR, W. B. PATTERSON; BOOK EDITOR, ERNEST T. THOMPSON; REVIEW EDITORS, EDWARD MACK AND W. TALIAFERRO THOMPSON.

Entered at the Post-office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription—$1.50 a year in advance; foreign, $1.75; single copy, 40c.

F. E. MANNING, Business Manager J. C. WOOL, Asst. Business Manager

Each contributor is solely responsible for the views expressed in his article.

THE CHRISTIAN EDUCATION OF AMERICAN CHILDREN.

BY REV. LUTHER ALLAN WEIGLE, Ph. D., D. D.,
Sterling Professor of Religious Education, Yale University.

This article has been made up by combining portions of two lectures selected from a series of eight lectures delivered by Dr. Weigle the last of January, 1925, on the James Sprunt Foundation. All eight lectures are soon to appear in book form under the title, "The Christian Education of American Children." This book, we venture to predict, will be accepted as a leading authority on the vital subject it discusses with such remarkable breadth and penetration.—Editor.

The issues involved in the mutual relations of religion and education confront the present generation with a problem that is world-wide and of the utmost significance. The growing divorce between education and religion is in the judgment of many clear-sighted and responsible men one of the primary causes for the present distraught condition of the world. They

believe that unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life and in the light of modern science, comparable with that which religion once held, human civilization is in danger of further disaster and ultimate ruin.

The nineteenth century brought close the lands of the earth, and mingled the races of men. In this century the white races explored continents hitherto pathless to their feet, and thrust open the doors of kingdoms that had been closed to influences from without; while the development of industrial machinery and of systems of rapid transportation and almost instantaneous communication, knit the various parts of the world together in social and economic interdependence, and made possible those processes of cultural interpenetration which are linking the nations in an ever-closer unity of civilization. And always in the van of these movements, pioneers of civilization as well as of the gospel, went the missionaries of the cross of Christ, sent forth by the churches which confess His name. The nineteenth century will always be remembered as one of the great missionary centuries in the history of the Christian church.

In the twentieth century the nations must learn to live together. The world, which has become a neighborhood in point of physical contacts, interdependence of interests, and facility of communication, must become in spirit a community of neighbors, dwelling together in peace, goodwill and mutual helpfulness. The tragic issues of the past decade have made it clear that unless the development of intelligence and the increasing control of natural forces be animated by the spirit of goodwill, and unless the growing knowledge of particular facts be integrated in a Christian view of the universe and of life, education may become the instrument of degeneration, even of destruction, rather than of human welfare and progress.

If we believe that the call of God is revealed by the circumstances in which men find themselves placed, we must believe that there is a clear call of God to the Christian churches in this twentieth century to undertake redemptive, constructive service in the field of education. No less definite than their

responsibility to maintain the public worship of God, to preach the Word, to administer the sacraments, to convert sinners, to help the needy, to maintain the fellowship of the Spirit in the bond of peace, and to extend the Christian principle of love throughout every range of life and to every land and race, is their responsibility to afford to childhood and youth a Christian education. It is probable that the work of Christian education will engage the interest and enlist the resources of Christian churches in the twentieth century to a degree comparable to that in which the enterprises of foreign missions engaged their activity in the nineteenth century. We stand at the beginning of a great educational revival in the life of the churches. The twentieth century, I believe, will be remembered as a century of reawakening in Christian education.

1. *The Secularization of Public Education.*

America is a land of churches and of schools. Most of its citizens profess religion and desire education. Yet in America, as throughout the world, a relative secularization of education has taken place within the last hundred years. The control of the schools has passed from the hands of the churches into those of the State; and religion has been almost wholly eliminated from the program and curriculum of public education.

This movement is due in part to causes which are world-wide. Among these causes are the rise and development of nationalism in education; the growth of the spirit, ideals and institutions of democracy; the rapid progress of invention and discovery, and the expansion of the sciences and arts; the utilitarianism and materialism consequent upon the industrial revolution; and the jealous sectarianism of the churches themselves.

Other causes are especially characteristic of America: the newness of the country, the relative lack of tradition, and the existence, until recently, of a frontier; the heterogeneity of the population; the complete religious freedom guaranteed by the Constitution of the United States; the multiplicity of religious sects and denominations which has resulted from that freedom;

and the absolute separation of Church and State which is a fundamental principle of our political organization and corporate life. These causes have tended to accelerate movements toward the secularization of education which in older countries have been somewhat checked by the force of old customs and traditions and by the established connections of Church and State.

Provision for education is a matter of public policy in the United States. From the first, American statesmen have recognized the essential relation of education to political democracy. Education is a necessary qualification for the fulfillment of the duties of citizenship where government is "of the people, by the people, and for the people." "Promote then," said President Washington in his Farewell Address, "as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

In fulfillment of this policy the States have developed systems of public schools which have very largely displaced private and parochial schools in the elementary and secondary grades. These public schools are maintained by general taxation, from which no one is excused on the plea of conscientious objection or dissent from public educational policy. They are open, free of tuition charges, to all the children of all the people. Compulsory education laws, moreover, require parents and guardians to see to it that their children are educated.

Yet there is a remarkable degree of freedom in America's educational policy. There is no provision with respect to education in the Constitution of the United States, and there is no nationally controlled system of education—there are some, indeed, who feel that more should be done by the national government to promote education than has hitherto been attempted. The control of public education is in the hands of the States; and the various States differ in the degree to which they enforce standards upon the school authorities of local communities. Private schools and parochial schools are not forbidden, and attendance upon these schools is construed as a

fulfillment of the compulsory education law. Further, these private and parochial schools are in many States practically unsupervised by the public authorities. Parents are free to send their children to public, private or parochial schools, as they may choose, or even to employ private tutors.

Nearly 20,000,000 pupils are enrolled in the elementary public schools; and about 2,000,000 in private and parochial schools of elementary grade. Public schools of secondary grade have multiplied and grown astonishingly during the past fifty years. In 1870 there were about 500 free public high schools in this country; now there are more than 16,000 with an enrollment of over 2,000,000 pupils. The relative number of those attending private secondary schools has been steadily decreasing. As late as 1890 about one-third of the pupils attending secondary schools were in private institutions. Now 92 per cent. of the pupils attending schools of secondary grade are in the free public high schools.

The principles of free public education has been extended in this country even to institutions of higher education. In most States a State university is maintained at public expense, free of tuition charges to the children of citizens of that commonwealth; in some States there are other tax-supported institutions of college grade, notably colleges of agriculture and colleges for the training of teachers. About 40 per cent. of the college and university students of the country are enrolled in these public institutions.

This system of public schools and colleges constitutes as a whole a great and daring experiment in public education. It is one of the most characteristic and impressive features of American life. The amount of schooling received by the average American child has more than doubled in the last fifty years. More than that, the curriculum of public education has been greatly enriched. The public schools of today touch children's lives and influence their development at many more points than the schools of fifty years ago. The growth of knowledge and the application of science to the various fields of human industry; the development of invention, manufacture and

commerce; the social and economic changes involved in the industrial revolution and in the massing of population in cities; and the correlative changes in home life, have opened to the schools new avenues of service and thrown upon them new duties.

In the elementary and secondary public schools of today children learn not only reading, writing and arithmetic, the languages, and the traditional subjects of literature, history and geography, but the physical and biological sciences and their applications; cooking, sewing and household economy; carpentering and cabinet-making; metal working, forging and the use and care of machinery; gardening, agriculture, dairying and stock-raising; stenography, typewriting, bookkeeping and the economics of business; journalism and printing; drawing and painting, modeling and decorating; music, dancing, dramatic expresion and public speaking; gymnastics, athletics, physical education, personal hygiene and the principles of public health. The fact is that under present conditions we are relying upon these schools to afford to children much in the way of sense experience, motor training or moral discipline which under simpler social conditions was afforded to children by the incidental contacts of everyday life in the home and the community.

Perhaps no better formula could be found to express this widening of the functions and enrichment of the curriculum of our schools than is embodied in the statement that the schools of today constitute a fairly faithful transcript or reproduction, on a small scale, of life iself. The schools are no longer mere instruments of drill in the clerical arts or transmitters of a conventional heritage of book knowledge; they constitute rather the fundamental means whereby society as a whole undertakes to reproduce itself and to shape its own progress. Education, the wisest of men have long said, is not a mere preparation for life; it is life itself. The schools of today have largely caught that vision, and are seeking to realize it in their work. The field of their activity is as broad as life. Theoretically, no human interest or occupation lies without their purview. Practically, their failure to take account of any such interest or oc-

cupation is presumptive evidence of its lack of worth or importance.

No one has done more to interpret the educational significance of the changed conditions of modern life, and to formulate the functions of the school under these changed conditions, than John Dewey. His writings on the philosophy of education have been and are of profound influence in America, and his work has more or less directly inspired the training of many of the teachers in our schools. For Dewey, education faces toward the future rather than toward the past. It is the process whereby society reproduces its own life, perpetuates its interests and ideals, shapes its future and ensures its progress. The end of education is not merely knowledge or power, but social efficiency, which includes, in a democratic society, the development of initiative, responsibility and goodwill. Such social efficiency, Dewey maintains, can be acquired only by actual participation in the life and activities of a democratic society. It is the business of the school, therefore, to foster such a society and to induce such participation on the part of children. The school should thus be a miniature world of real experiences, real opportunities, real interests and real social relations. It must, of course, be a world simplified and suited to the active powers of children; it must be a world, moreover, widened, balanced, purified and rightly proportioned as compared with the particular section of the grown-up world that lies immediately without its bounds; it is a world, again, which contains a teacher who is at once leader, inspirer, interpreter and friend. But it is a real world which reflects the fundamental truer interests and values of the world without. Within this school-world children learn by working rather than merely by listening or reading; develop originality, initiative, responsibility and self-control by engaging in projects which call forth those qualities; and fit themselves for life by living and working together in cooperative, mutually helpful relations.

In one respect, however, neither the actual public schools of America nor the schools of Professor Dewey's educational theory are true to the life which they seek to transcribe or to the

society which it is their function to reproduce. *They omit religion.* With the exception of the reading of a few verses from the Bible and the recital of the Lord's prayer in some States and communities, the teaching of religion has disappeared from the public schools of this country; and the program and curriculum of these schools afford no conscious recognition of the part that religion has played and is playing in the life of humanity. As for Professor Dewey's theory, his book on "Democracy and Education" contains but one explicit reference to religion, and that is a reference to the conflict of religious with scientific interests.

This situation would seem impossible if it were not true. Yet it does not mean that the American people are indifferent or hostile to religion, or that there has been a purposed movement to take religion out of our schools. The secularization of public education in America has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religious freedom under the conditions which have been noted above. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place. The result of nearly one hundred and fifty years of this process has been to strip the public schools almost completely of direct religious teaching and religious worship.

This situation is fraught with danger. The omission of religion from the program of public education inevitably conveys a negative suggestion. Our children cannot help but notice the omission; and they are bound in time to conclude that religion is negligible or unimportant or out of relation to life.

As the public schools enlarge their scope, this negative suggestion becomes stronger. When the public schools concerned themselves with but a fraction of life, as they did a generation ago—when they did little more than drill children in the clerical arts and transmit to them a meager conventional heritage

of book knowledge—when much, often the larger part, of education, was gotten outside of the schools, it was of little consequence that religion was omitted from their program. But today, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment simplified, purified, widened, balanced and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion. The principle of the separation of Church and State must not be so construed as to render the State a fosterer of non-religion or of atheism. Yet that is precisely what we are in danger of doing in America today. We have too thoughtlessly accepted the idea that in view of the separation of Church and State, the public schools can have nothing to do with religion. Within the next generation we must face this problem directly and courageously, and determine in the light of a careful thinking through of the whole situation just what the principle of the separation of Church and State involves and what it does not involve with respect to the education of children, which is so obviously the function of both.

There is a general awakening to the danger of the present situation. Public school men, business men and legislators, as well as leaders of the Church, are concerned about it. In many parts of the country various experiments at a better correlation of religious education with public education are being made. In a few communities courses in Biblical literature and history are offered by the public schools; in many more communities credit is given by the public schools for Bible study or religious education conducted by other agencies. The plan which has met with most favor is that whereby the public schools grant an hour or two of time from their weekly schedule, during which children may be taught in weekday schools of religion maintained by the churches. This movement was first effective in connection with the public schools of Gary, Indiana, and is spreading rapidly. Such weekday schools of religion are now maintained in more than one thousand cities, towns and rural communities. The State of Minne-

sota recently passed a law definitely empowering local school boards to excuse children from public school attendance for not more than three hours a week in order that they might attend weekday religious instruction under the direction of the churches.

Two considerations give ground for hope that, through experiment and wise statesmanship both in Church and State, a way may be found out of the present dangerous situation, without compromise of the principle of religious freedom or of the principle of public responsibility for education in a democracy. One is the fact that the secularization of public education in this country has been incidental rather than purposed. The other is the fact that it is the churches themselves, or members of the churches, who have been chiefly responsible for it. Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive and partisan a fashion that the State has been obliged to withdraw religion from the curriculum and program of its schools. It is significant that while religion is often ignored in the constitutional and legislative provisions of the several States concerning public education, it is almost never forbidden or declared against, although laws against sectarianism in the schools abound.

Can the churches of America become less sectarian and more religious in their attitude toward the education of their children? If they can, the greatest obstacle to a proper recognition of religion by the public schools will be removed. No less urgent than the call to Christian unity that comes from the mission fields or the realm of a disordered international life, is the call of the present educational situation in America. If our children and our children's children are to give to religion its rightful place in education and in life, the churches must come together in mutual understanding and must cooperate, more largely and more responsibly than they have hitherto done, in a common educational policy. Only thus can they rise above the necessity of competition and make it possible for the

public school to cooperate with them instead of ignoring them.

The way out of the present situation lies with the churches. It is because we have here not the State and the Church, nor even the State and a group of cooperating churches, but rather the State and half a hundred disagreeing churches, without a common educational purpose or policy, and most of them without a well-defined educational policy of their own, that it has been necessary for the State, in the fulfillment of its educational function, to pass the churches by. Let that situation cease, let the churches agree on an educational policy with respect both to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools; let them do their share of education in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow.

One thing should in justice be said. The most potent religious influence in the life of any school is to be found in the moral and religious character of the teacher. The public schools of America, in spite of their secularization, are not irreligious, because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. Without the direct teaching of religion, these teachers, by the character of their discipline and by the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

II. *The Development of Church Schools.*

The absurdity of the present situation is satirized by Mr. George Wharton Pepper, now United States Senator from Pennsylvania, in the volume containing his Lyman Beecher Lectures on Preaching, delivered in 1915. Mr. Pepper sets forth the point of view of that convenient imaginary observer, a visitor from Mars. The visitor is astonished to learn that we carefully exclude religion from our schools. "To his request for an explanation we make answer that education used

to be based on the Christian theory, but that the experiment did not work well and was abandoned. At this his face brightens. 'Of course, then, you likewise gave up the Christian theory,' he remarks. 'By no means,' we rejoin. 'We still maintain that this is the only permissible theory by which to live. All we have done is to allow this truth to be discredited in the minds of our children.' 'Am I to infer,' he asks in bewilderment, 'that you really want your children to accept the Christian theory as their philosophy of life, but that you suffer them to be trained in such a way as to make its acceptance difficult or even impossible?' 'Of course,' we reply blindly. A look of hopelessness settles upon his face. After a pause he says politely, 'I think it is time I was returning to Mars.' "

There are three directions in which a remedy may be sought for this situation. It is possible, first, that ways may be found whereby the public schools, without infringement upon our religious liberty, may include in their curricula new moral and religious elements and be made to contribute more effectively to the development of the moral character and religious faith of the children whom they teach. There are those, second, who think that the only solution of the problem is to be found by committing the education of children to parochial schools subsidized by public funds. This is the policy and hope of the Roman Catholic Church; and Mr. Pepper indicates in a general way his agreement with this proposal. Third, it is possible for the churches, relying upon the public schools to make general provision for the education of children, to undertake to complete their education by establishing church schools for the teaching of religion which will match up in point of educational efficiency with the public schools, and will appear to the minds of the children themselves to be the correlate and complement of the public schools. This many churches have already begun to do. This purpose lies back of the present widespread movement toward better religious education through graded Sunday and weekday church schools.

The first two of these proposals are discussed in the lectures of the present series upon "What We May Expect of the Pub-

lic Schools" and "The Parochial School Policy." I am interested here to describe certain outstanding features of the third proposal, and I shall speak of parochial schools only in so far as that is necessary to indicate the differences between these schools and church schools specifically organized for the teaching of religion.

In colonial days the churches generally, save in New England, where it was not necessary on account of the existence of public schools, maintained elementary parochial schools for the children of those who could not afford to pay for their tuition in private schools. As the public school system became established throughout the country, most of the churches surrendered the idea of maintaining parochial schools of elementary grade. The outstanding exceptions to this rule are certain German-speaking branches of the Lutheran Church and the Roman Catholic Church. The latter, particularly, dissents in principle from the established policy of public education; and, especially since the Third Plenary Council of Baltimore in 1884, has labored strenuously to provide strong parochial schools organized into diocesan systems, for the education of Catholic children. There are now over 6,500 Catholic elementary schools, with an enrollment of about 1,800,000 pupils. It will be noted that this constitutes 90 per cent. of the enrollment in all private and parochial schools of elementary grade, a fact which shows how completely the Protestant churches have withdrawn from the field of elementary general education.

In the field of secondary education the churches rendered their greatest service in the first half of the nineteenth century, by the fostering, directly and indirectly, of the establishment of academies. In 1850 there were in the United States over 6,000 such institutions, with an enrollment of 263,000 pupils. The majority of these schools were not directly connected with the churches; but a great many were so connected, and practically all gave to religion a prominent place in their program and curriculum, and owed their existence and support in greater or less degree to the devotion of church members to those ideals of religion and education for which the churches stood. After

1850 the academies gave place rapidly to the growing system of free public high schools. In 1922 only 1,963 private high schools and academies, with an enrollment of 186,641 pupils, reported to the United States Bureau of Education. Nearly three-fourths of these schools were connected with the churches, and two-thirds of this number were Roman Catholic. The number of secondary schools maintained by the Protestant churches has been steadily diminishing, but the Roman Catholic Church has been striving zealously to establish new secondary schools throughout the past forty years. Many Catholic high schools did not report to the United States Bureau. The Catechism of Catholic Education states that in the year 1920 there were 1,552 Catholic secondary schools, with 7,924 teachers and 129,838 students. A competent Catholic historian estimates that one-half of the Catholic children of America attend Catholic elementary schools, and that one-third of the Catholic children of secondary school age attend Catholic secondary schools.

These facts indicate one of the major points of difference between Protestant and Catholic in America today. The Protestant churches desire their children to be educated in the public schools, and have therefore almost entirely ceased to make provision for general education in the elementary and secondary grades. The Roman Catholic Church, on the other hand, does not believe in the principle of public education as this has become established in the life of America. The State, according to its belief, has no primary right or function as an educator of children; that right and function belong to the parent, and ultimately to the Church. Education as a whole is a unitary process, it holds, which must include religion at every point; and the State is not competent to teach religion. The State may, therefore, levy and collect taxes for the support of schools and may set standards which it requires schools to maintain in certain subjects, but it is the business of the Church to carry on, through the schools of the Church, the education of childhood and youth. A system of Church-controlled schools, subsidized by the State, is the policy which the Roman Catholic Church aims to realize in America. Its

authorities object to what they deem to be the injustice of the present situation, in that Catholics are taxed to support public schools to which they do not send their children, while the State refuses to return to them any share of the public funds for the support of their parochial schools, for the maintenance of which they voluntarily tax themselves again. Definite demands for a share of the public funds were made by Catholics in various sections of the country in the middle of the nineteenth century, with the final result that almost all the States passed constitutional provisions forbidding the appropriation of any public funds for the support of sectarian schools. The only hope of securing public subsidies for parochial schools lies in gaining a sufficient majority for repealing these constitutional provisions.

It is hard for Catholic and Protestant to understand one another at this point. To the Protestant, the Catholic principle of subsidies for parochial education would involve the breaking up of the American public school system, since the privilege granted to the Catholics must in equity be granted to other churches, and possibly, indeed, to other groups, such as political parties and trade unions. The Catholic Church cannot be the one exception. The Catholic, on the other hand, claims to be no enemy to the public schools, and wishes, indeed, to retain the term "public schools" as a name for schools conducted by the Church, but maintained in whole or in part by public funds. He can see no reason, moreover, why the public schools of the country, under these conditions, may not be separated into three groups—Catholic, Protestant and Jewish.

Yet mutual understanding is possible. Catholics are serving on many public school boards and are teaching in many public schools, to the satisfaction of citizens generally, of whatever creed. And in a number of the cities and towns where experiments in weekday religious education are being conducted, in cooperation with the public schools, the Catholic and Protestant churches have joined in the agreement which made the experiment possible. Catholic and Protestant alike desire the religious education of their children. They differ in that the

Catholic holds that the whole of education, to be religiously motived, must be in the hands of the Church, whereas the Protestant believes that the Church can so cooperate with the public school as to make religion effective in education, even though the whole process be not under the Church's control. The Catholic has fairly well established the proof of his theory; it does succeed in training good Catholics. It remains for the Protestant to prove that his theory will work; for it has not really been tried, in thoroughgoing fashion, under the conditions of modern life. If the Protestant churches will try it and succeed, it is not beyond the bounds of possibility that the Catholic Church in this country may modify its policy of reliance upon parochial education and move in the direction of a larger dependence upon the public schools, with correlated religious education in church schools, maintained for the specific purpose of teaching religion.

If the Protestant churches are to succeed in this correlation of religious education with public education, they must emancipate themselves more completely than they have yet done from certain habits acquired in the nineteenth century. In this period catechetical instruction declined in all the evangelical churches; and these churches depended generally, except in the more liturgical communions, upon successive waves of spiritual revival for the conversion and enlistment even of the children of their own members. Most churches had no definite well-planned policy for the religious education of children; they failed to realize the larger educational responsibility which was being thrown upon them by the increasing secularization of the public schools. For the most part they surrendered the religious training of the children to various volunteer associations and agencies which sprang up, in more or less loose connection with the churches, to meet definite, specific needs. The most important and widespread of these agencies was the Sunday school. For more than a century this has been the institution upon which the churches have relied for the teaching of religion to the young.

The Sunday schools of America have rendered great service

to the Kingdom of Christ, but it has been in spite of, rather than because of, certain characteristics which have rendered them less effective than it seems that they might have been. The Sunday schools of the nineteenth century were ungraded, and manned by untrained volunteer teachers, who too often had few qualifications for the teaching office besides evangelistic fervor. These schools generally lacked organic connection with the churches with which they were associated. They afforded to their pupils but half an hour a week, often less, of class teaching. And they used in this teaching the International Uniform Sunday School Lessons.

The initiation and wide adoption of the International Uniform Sunday School Lesson system in 1872 was at the time a great step forward. These lessons were "uniform" in two senses: first, in that practically all the Sunday schools of all save two or three communions united in adopting this system of lessons; second, that there was but one lesson provided for all the pupils in the school, of whatever age and grade. In the first sense of the term, the uniformity of the Sunday school lessons has constituted one of the most widespread and significant instances, in the history of Protestantism, of cooperation between the denominations. In the second sense of the term, the uniformity of the lessons seems to have been a necessary step in the development of the Sunday school, and did much to establish its place in the latter part of the nineteenth century as the foremost agency of Bible study.

This uniformity, however, has increasingly become a limitation, standing in the way of the fuller development and larger usefulness of the Sunday school as an institution of religious education. The secularization of the public schools has thrown a new educational responsibility upon the churches, to which the principle of uniformity appears to be hopelessly inadequate. So long as the churches remain wedded to the idea of uniform Sunday school lessons, they cannot fulfill their responsibility for the religious education of children and young people in view of the present situation in public education. If everything be granted that can be said in favor of the Uniform Sunday

School Lessons, there remain three inherent defects of the principle of uniformity which have become increasingly apparent and have finally led the great majority of the International Sunday School Lesson Committee to feel that it must be abandoned.

(1) A uniform series of lessons contains no principle of progression whereby the pupil is able to measure his advance from grade to grade. It is impossible, moreover, for the teacher fully and effectively to correlate uniform lessons with the work of the pupil in the public schools and with the rest of the pupil's education.

(2) A uniform series of lessons does not afford to younger children the Christian nurture which they need. One of my friends has told how his four-year-old boy in September, 1906, began his religious education in the Sunday school with a lesson on the problem of whose wife a woman would be in the resurrection when she had married seven men. It is true that the Improved Uniform Lessons of more recent years have done away with such infelicities. But the fact remains that the general outlines of a uniform series of lessons are chosen without reference to the moral and religious experiences and needs of any particular grade or age-group; and these outlines therefore do not provide for children in the younger age-groups such ordered Christian nurture and systematic instruction in the simple fundamentals of Christian faith as they most need for the upbuilding, through the Holy Spirit, of moral and religious character. Even were it to be granted (which I am far from willing to grant) that the Improved Uniform Lessons have succeeded in providing for these younger pupils on each Sunday an adapted "thoroughly teachable" lesson, it is true that the order in which these lessons are taught and the choice and outline of topics have not been determined with a view to the moral and religious experiences and needs of the children, and are not suited to illumine those experiences and meet those needs.

(3) The principle of uniformity, moreover, affords no adequate basis for the teaching of the full range of Biblical truth.

It causes such passages only to be chosen for lesson material as can, in the judgment of the Committee, yield some message to all pupils in the school, young and old. The tendency, therefore, is to overemphasize the narrative portions of the Bible and to neglect the more abstract and difficult portions. The Gospels and Acts are thus given a due measure of attention, and the narratives of the Old Testament more than their relative value warrants; while the Wisdom literature, the Law, the Poetry, and worst of all, the Prophets of the Old Testament and the Epistles of the New Testament, are relatively neglected. To neglect these portions of the Bible is to miss much of the richest truth of God's Word.

This point needs especial emphasis because it has been one of the boasts of the advocates of uniformity that the Uniform Lessons take pupils through the Bible once in every cycle of seven years. The fact is that the Uniform Lessons have never taken pupils through many of the most precious portions of the Bible. Those who have studied the matter have always known this in a general way. Recently, however, under the direction of the International Sunday School Lesson Committee, a study was made of the Uniform Lesson System, counting every verse that has been assigned for study, for reference, or for devotional reading throughout the fifty-four years from 1872 to 1925 inclusive. The results show that 60 per cent. of the material contained in the Bible has never been assigned for study throughout these years. The whole of the Acts of the Apostles has been used at one time or another, almost the whole of the Synoptic Gospels, and five-sixths of the Gospel of John. One-half of the Old Testament narrative material has been assigned; one-third of the material in the Epistles; one-sixth of the Prophecy, and less than one-eighth of the Poetry and Wisdom literature.

Merely quantitative statements like these, however, do not tell the whole story of the fragmentary and ineffective treatment of the Bible in this system of lessons. From the book of the prophet Amos, for example, ten lessons have been assigned in fifty-four years. Of these, three lessons, each deal-

ing with the same material (6:1-8) were marked as special lessons for the teaching of temperance; and another (5:1-15) as a special home missionary lesson. A fifth citation (8:4-7) forms part of the Biblical material for a topical lesson on "Poverty and Wealth." Another lesson, meant to be historical, with the title "Israel Reproved" (5:4-15) got inserted, by some mischance or slip of ignorance, between six lessons on Elijah and five on the exploits of Elisha—which puts Amos a hundred years ahead of his real place in history, and makes his message hard to comprehend, to say the least! A seventh citation assigns the whole of the two books of Amos and Hosea as the material for a single lesson! There are left, out of the ten lessons, three which give to Amos his proper historical place and a real chance to convey his message to the minds of the pupils who study these lessons. One of the three lessons was in 1877, and the other two in 1891. It is further to be noted that never, even in these lessons, was the heart of Amos' message concerning God's rejection of ritual religion when unaccompanied by moral justice and righteousness of life (5: 21-24) assigned for study; nor were the visions of Chapter 7. One might have stayed in the Sunday schools of America for fifty-four years, and have studied faithfully the lessons assigned, without arriving at any real understanding of the prophecy of Amos, or its place in the revelation of God.

Facts such as these may be discovered for himself by any reader who cares to study the complete list of lesson titles and materials from 1872 to 1924, as this is contained in the convenient Handbook of the International Uniform Sunday School Lessons which is published by the American Sunday School Union. Twice only in these years lessons were taken from the book of Job—two lessons in 1879, and four in 1893. Micah 6:6-8, which has been called the greatest saying in the Bible save one, was never assigned for study. The New Covenant passage from the book of Jeremiah, which is another of the high water marks of Old Testament religion, was assigned only once (1892). Among the Psalms which were never studied are 15, 34, 42, 46, 90, 91, 95, 96, 100, 104, 111, 115, 116, 119,

127, 128, 146, 147, 148. Six lessons were devoted to the story of Cain and Abel, and six to the cities of refuge, while only six were taken from the book of Job. The Golden Rule has been assigned for study eight times, the Psalm of Love in the thirteenth chapter of I Corinthians eight times, the Beatitudes nine times and John 3:16 ten times; while Daniel in the lions' den has been studied nine times, Gideon's exploit ten times, and the construction and ritual of the tabernacle eleven times. In the same period forty-nine lessons were devoted to Joseph; ninety-four to David; thirty-nine to Solomon; fifty-one to Elijah; and forty-seven to Elisha. The lessons on Elijah and Elisha total almost one-half of all the lessons on the history of the kingdoms of Israel and Judah from the division to the captivity, a proportion which throws quite out of perspective the study of this most important period in the history of the Hebrew people and the development, under the leadership of the great prophets, of the Hebrew religion. The one great virtue of the Uniform Lessons is the relatively large place which they have always given to the study of the life of Christ. Outside of that, one must conclude that the character of the system is such that it can afford to pupils but a fragmentary knowledge of Old and New Testament history, and almost no conception of the richness of the literature contained in the Bible and of the sweep and perspective of God's progressive revelation of Himself in this literature and in the life of which it is the expression and record.

It is not simply the children who suffer from these defects of the Uniform Lesson system. It is quite as much the grown folk who should be led forward into the rich fields of the truth of God as it is contained in those parts of the Bible which are neglected by this scheme, and who should study the whole Bible in the larger, broader, deeper way which their more mature powers and riper experience make possible. The Uniform Lesson scheme has fostered the tendency to assume that a knowledge of the facts of Biblical history constitutes religious education, and to substitute such factual knowledge for vital religious experience as a goal of the religious educational pro-

cess; and it has tended to arrest the spiritual development of adults, in so far as that depends upon their study of the Bible, at about the level of early adolescence.

We frequently hear the complaint that children, college students or people generally do not know the Bible as well today as in former generations. It is doubtless true; and the churches have themselves to blame for it. Little wonder that the Bible is a misunderstood book, when one reflects upon how it has been taught. The churches have dealt with it as a mere collection of proof-texts for their dogmas; and have failed to avail themselves of the new resources for its interpretation which the Spirit of God has placed within their reach through the results of modern historical investigation. Then they have tied themselves up to a scheme of uniform, lock-step study which omitted three-fifths of the Bible entirely, and so handled the rest of it as to prevent, except in the case of the Gospels, any coherent understanding of its message. In the present ignorance of the Bible we are reaping the fruit of fifty years of commitment to a mistaken plan of Bible study.

In view of these facts, many of those engaged in the work of Christian education have come to feel that the continued existence of the Uniform Lesson system constitutes on the whole the greatest single obstacle in the way of the more effective progress of religious education in America and in the world generally. As a first step toward better curricula, the International Sunday School Lesson Committee began in 1908 to issue a system of lessons graded by years. Beginning with January 1st, 1924, the Committee has issued, in addition, a dated series of lessons graded in three-year age-groups. I cannot urge too strongly my own conviction that the churches can never render fully effective service in Christian education unless they adopt for their schools a graded curriculum and a graded organization. The principle of gradation, moreover, should be as nearly identical as possible with that of the public schools. In the church school with which I am connected, we have frankly adopted the public-school scheme of gradation, and a pupil

is placed in the same grade of the church school as that to which he belongs in the public schools.

The details of a church's program of Christian education must vary, of course, with conditions. In widely differing situations, however, the experience of forward-looking churches throughout the last ten or fifteen years has been pointing the way, and certain principles have begun to emerge clearly in the light of this experience.

The first of these principles is involved in the discussion just closed: *A church school should be graded, in curriculum, in teaching methods and in organization.* Some churches have found it best to adopt a curriculum and organization graded by years. Others have found it best to grade their pupils in three-year age-groups.

A second principle which is becoming increasingly clear is that: *The curriculum of the church school should be experimential, and its program and organization inclusive.* This principle may best be expounded, perhaps, in terms of Professor Dewey's theory of the school, to which we have referred. He insists, you remember, that the school should be, not so much a place in which to read about experiences, as a place where children may have experiences. It should be a fellowship of young folk, living and working together, under the leadership of a teacher; a fellowship within which children may have experiences of discovery, perplexity, problem-solving, initiative, cooperation, responsibility, self-control, obedience to truth, and the like, and may develop desirable qualities of mind and heart and will by being afforded opportunity and stimulus to exercise these qualities.

I am not now concerned with what you may think of this theory as applied to the public school. I want you to see how suggestive and helpful it is with respect to the church school. Surely the church school should be, not so much a place where children may learn something or other about religion, as a place where they may experience religion. It should be a fellowship of children associated in Christian living and Christian worship, under the leadership of the church, and conse-

quently growing in Christian experiences and acquiring Christian habits, attitudes, motives, ideals and beliefs.

The curriculum of the church school should therefore be pupil-centered, rather than material-centered, as Sunday school lessons have too often been. Instead of starting with a given body of material, and asking the question at what ages we may most profitably teach the different sections of this material, a truer method of curriculum-making starts with the children. It asks what are the opportunities, problems and experiences that are normal at each stage of developing childhood; and it undertakes so to order the situations into which it brings children and the material which it makes accessible to them, as to help them meet these opportunities, solve these problems and have these experiences.

The church school, so conceived, is inclusive. It cannot be confined merely to the Sunday hour, or to the type of effort which the Sunday school has ordinarily represented. Its curriculum embodies more than instruction; it includes the experience of worship, the experience of fellowship, of giving, of cooperation, of service—indeed, the whole range of experiences that enter normally into the development of Christian life and character. And so the church school will include, as an organic part of its program and organization, all lesser clubs, societies and groups which the church maintains for the Christian education of its children and young people. The church school is another name for the church itself, undertaking, with a consciously educative purpose, to make its own life and experience available to oncoming generations.

It is becoming clear, as a third principle, that: *The work of the church school requires a schedule which includes week-day hours as well as Sundays.* If the work of the Boy Scouts, Campfire Girls and other clubs, societies and mission bands be incorporated into the program and curriculum of the church school, as they should be, it will be natural to think of the school as responsible for week days as well as for Sunday. But the term "church school" must be more than a new name for

what we have been doing. It must mean a new unity of effort and a higher educational standard for the Bible.

The movement to establish weekday schools of religion is spreading rapidly. In some cities time is granted for their work out of the schedule of the public schools; in others they are conducted before or after public school hours. It seems clear that the movement is destined to bear permanent results, and that ultimately weekday sessions of the church schools will as a general rule be granted a reasonable portion of time from the public school schedules. But a demand for time is not the first consideration; churches should begin by making sure that they have a program and curriculum of sufficient educational value to justify a grant of time.

One of the difficult features of the present situation is the fact that in many cases this movement has resulted in two almost or quite independent institutions—the weekday school of religion following plans and using materials of its own, and the Sunday school going on as before, neither taking any real cognizance of the other in the ordering of its curriculum. I grant that there is need for experimentation in this field; and that it is an open question whether in the future the Sunday session will seem to be the more important. But it seems clear that we should, as soon as possible, make both Sunday school and weekday school of religion contribute to one comprehensive and consistent program of religious education through the church school. In my own church, we are experimenting in a modest way this year, by offering a Thursday afternoon session, from 3:45 until 5, to the pupils of the church school who belong to the third, fourth, fifth and sixth grades. They meet the same teachers as in the Sunday session, and follow a course of study which enriches and supplements the graded lessons which are taught on Sunday. A little more than half of the Sunday pupils come to the weekday session, and we have solved the problem presented by this difference in attendance, by dividing these grades into A and B classes. Those children only are in the A class of the fourth grade, for example, who come to both sessions of the school; and those who

come only for the Sunday session are in the B class of the fourth grade. This plan permits the A class to go as rapidly as it chooses, and to follow as rich a curriculum as its needs and interests dictate.

Again, it is manifest as a fourth principle, that: *The church school should be a major interest of the church, and as such must be given an adequate share of the time, money and service of the church's members.* The day of the old-fashioned Sunday school which ran itself and supported itself is passing. Scoffers can still point to the fact that most churches pay many times more for their music than for the religious education of their children; but the difference is beginning to be reduced.

If the church school is to match up with the public school, in the minds of children, it must have an adequate building and material equipment, on the one hand, and professional direction and trained teachers on the other. The number of churches which are affording both to their church schools is growing rapidly. Churches generally will do this if they can be brought to see the end. To this end the election of a church committee on religious education or a church school board is a good first step; and such a board is needed at every step subsequently to be taken. The church school should have its own budget, and it should be recognized as one of the major administrative bodies of the church.

Let me recur, in conclusion, to the note with which I began. It is from the standpoint of *service* that the churches of America should consider this matter of the religious education of American children. To maintain an effective church school for the teaching of religion, is one of the greatest services that any church can render to the community which looks to it for light and leading. And no service is more urgently needed right now. Just as we shall remember the nineteenth century as a great missionary century in the life of the Christian Church, I believe that the twentieth century will be remembered as a century of religious educational service. Even in

mission lands the problem of religious education looms larger each year.

And I want to say one thing further. I have been dealing throughout this article with the human conditions of our work. Let no one say that I have forgotten that it is God who giveth the increase. A scheme of religious education that should fail to take account of man's dependence upon the Spirit of God would contradict the very Gospel it undertakes to teach. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

An antithesis is sometimes drawn between evangelistic and educational ways of conceiving the function of the church, as though evangelism were to be identified with revivalism, and religious education with ethical culture. I cannot urge too strongly that such an antithesis is mistaken and untrue. I am not content to surrender to itinerant revivalists the good old words, evangel, evangelism, evangelistic. Those words refer, not to a method of spreading the Gospel, but to the content of the Gospel itself—to the good news that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life." Any method that brings this Gospel to bear in redeeming power upon the life of man, woman or child is properly to be termed an evangelistic method. Not evangelism *or* religious education, is the alternative; it is by evangelism *through* religious education that the churches of America must meet the challenge of the twentieth century and render to it the service which it most needs.

THE GREAT DAY OF THE PREACHER

By Rev. Alfred H. Barr, D, D.,
An Address Delivered at His Inauguration as Professor of Homiletics and Missions, McCormick Theological Seminary, Chicago, Ill.

Are we approaching a Great Day of the Preacher? That is the question I would discuss. My hope is that we who have set our feet in the great path of them that bring good tidings of good may find cause for courage in such discussion and go on our difficult way rejoicing.

Most thoughtful men live hard pressed lives today, not least of all the preacher. He is told by not unfriendly observers that a great day is coming for the teacher, the writer, the executive, but not for the preacher. The field his predecessors worked is being parcelled out to others. They must increase, but he must decrease. Much of this is due to muddy-mindedness, due to a failure to see what the preacher is here to do, to see the place he has held in history. Nevertheless, it has its effect. However stoutly he may protest these drab predictions, he finds his heart beset at times with misgivings.

For such misgivings history is the best solvent. That is one reason why the History of Preaching may well claim an early place in the training of the minister. It gives a student poise, a sense of proportion, immunity to passing fads, fanaticisms and panics. It gives him a deeper understanding of the abiding aims and principles of the honorable company to which he would join himself, and of the great part it has played in human culture and history.

I. In particular, he will learn that the great day of the preacher is forever recurring. It came in the Fourth and early Fifth centuries; it came in the days of Peter the Hermit and Bernard of Clairvaux; it came with the Dominicans, with Francis of Assissi and his great preaching order of monks, with Wyclif and his Poor Preachers; it came with lordly splendor in the day of Luther and the Reformation, and after long

years of wasting conflict and then of sleep, a new sunrise broke, and the voices of Wesley, Whitefield and Jonathan Edwards were heard crying, Arise! shine, for thy light has come! He will learn that the great day of the preacher may be shining quietly when no great names are filling the earth, that many unknown or little known may mould the life of a nation. Thus a careful student in this field, speaking all too modestly of his own period, the middle decades of the Nineteenth Century, remarks that while there were none of "the great stars in the firmament, men like Paul, Chrysostom, Luther, Knox, Howe, yet as a whole the pulpit has brought home more of Christian truth to the circumstances and wants of men during that fifty years than in any half century since the beginning of Christianity." [1]

II. Another fact made clear by historical inquiry is that great days of the preacher have usually been associated with the breaking up of human life, the falling away of old political and social institutions, deep stirrings and discontents of the spirit. Often the preaching has been a cause rather than a consequent of such conditions. "It was a strange, fearful, corrupt, uneasy age. Yet in such a time as this lived and spoke the greatest preachers of the ancient Christian world." So writes Dargan concerning the late Fourth and early Fifth centuries. Of Wyclif and his day one authority says the "lay mind was everywhere in moral revolt. A spirit of restlessness and discontent was abroad." [2] Out of life which had been churned up by the crusades and by vast intellectual and social conflict came preaching that assembled far greater crowds in the Thirteenth Century than listened to Whitefield five centuries later. It was a terribly shaken world, a war-demoralized world, yet a marvelously enlarged and stimulated world that heard and followed the preachers of the Reformation. Indeed, it seems to be fairly clear that human life in our Western world has rarely if ever turned a difficult corner in his-

[1] Ker, History of Preaching, p. 11.

[2] Hoare, Evolution of the English Bible, p. 68.

tory without stimulating and being stimulated by something like a great day of the preacher.

And now in our own day we are stumbling around the most difficult corner of history. A recent survey of Theological Education in America sums up the situation thus: "This age is confronted with a confusion of facts and ideas and ideals thrown up by scientific investigators and by social revolutionists, for which human experience has no parallel." A subsoil plow has been driven deep into life, breaking up the old indurated surface of things, tearing away matted fibres, exposing the strength and hidden ramifications of evil roots. To what purpose? To expose virgin soil, to make possible freshly prepared areas for seed sowing. It is urgent business. The soil is ready.

There are those who say it is too late, that an enemy toiling through the night already has sown the new soil with tares, most of them very old tares. In evidence they point to the spread of secularism and semi-paganism, to the rank growth of many irrational cults and emotional near-religions. They insist that the bright hopes which came in with the ephemeral morning after war's cessation have been choked out. The ideas that produced the war are abroad again, sometimes masquerading in thin disguise, sometimes shouting boldly from accessible housetops, it may be some Scotch University field day, a Williamstown Institute of Politics or an irresponsible editorial column. The ten strong fingers of the last decade have squeezed this little ball of a world into something smaller still. Everybody is adjacent to everybody else, with his ideas and rights and ambitions. Just at a time when human nature is all raw, and human passions and antipathies exacerbated, the areas of friction, the jostlings and elbowings are multiplied. There isn't room in the world for the old forms of competition, but the same old pursuit of self-interest behind those forms is as determined as ever to dominate. As a result we have a flare up of racial and national jealousies. Bishop Talbot, of South Africa, remarks, "If one listens, one can hear doors banging all the world over as nations bar each other

out." Indeed this gloomy inventory can be extended indefinitely. It is less terrifying, however, when we consider that contemporaries painted equally dark pictures of the various great yesterdays of preaching. The present generation is not worse than its predecessors, though it may be faced by a more confused situation. Christendom's greatest preaching has been heard in days of greatest peril. It is true that an enemy has been busy sowing tares. It is true that seekers after righteousness may lose their chance, as they have done times without number in the past. But it is not true that that chance in our day has yet been lost.

III. It has not been lost for one reason because, while ours is a confused age, it can no longer be called a shallow age. This is the next point we should consider with some care. The restlessness of our day as of all the major days of preaching is not surface restlessness. Just as in the day of Wyclif and his roving preachers men refused to take things for granted, and whether they laughed with Chaucer's airy mockery at the passing show, or cried out with Langland and half-mad John Ball, they knew that the old cures would not cure and that something deeper must be found; just as Wesley, looking beneath the terrible social life of his day, said only a new heart could save England, so today men are looking beneath the surface and behind the scenes. They have grown utterly distrustful of superficial solutions of every kind. Let us mark how deep that distrust goes, and how penetrating the question it asks.

When Dean Inge contends that the trouble with our much vaunted human progress is that it does not progress, he merely voices a widespread suspicion and misgiving. Certainly the old Nineteenth Century Spencerian dogma of the predestined amelioration of life, the unescapable improvement of the human stock, is dead. The long, patient, confident, technically skilful experimentation with vast programs and organizations in the fields of science, education, commerce, industry, legislation, government, military achievement, has made enormous contributions, but just as was true centuries ago of Greek culture, it has broken down as a way of life, as a solution of the

problem of life. Perhaps no one states this more firmly than Dr. Albert Schweitzer in his Decay and Restoration of Civilization. "It is clear now to everyone that the suicide of civilization is in progress. What yet remains of it is no longer safe." [1] The reasons he gives for this conclusion is that during the Nineteenth Century we abolished the ethical concept of civilization which obtained in the Eighteenth Century and substituted the mere circumstances of civilization for its essence. "I have come to the conclusion," he remarks, "that the aesthetic and historical elements and the magnificent extension of our material knowledge and power do not themselves form the essence, but merely the accompanying circumstances of civilization. . . . The only conceivable way of bringing about a reconstruction of our world along new lines is, first of all, to become new men under the old circumstances. Everything else is more or less wasted labor." [2]

But how shall we produce these "new men"? Can human nature be changed? For example, can we change human nature sufficiently to get rid of war? Are not the changes which scientific education and the various cultural processes bring about merely superficial changes? "Thanks to the last decade," say many students of the situation, "we know too much about the mad way in which highly civilized, educated men can behave to be very sanguine." "The probabilities are that after all man will prove but another of nature's failures, ignominously to be swept from her work table to make way for another venture." [3] We may decline to take too seriously this wailing prophecy of Prof. Trotter, or even those of Bertrand Russell, but unless we are very stupid we must admit that we are down to rock bottom, that the cry of the day is the cry of the deep, and that only deep can answer to deep.

Furthermore, this ultimate question about human nature is

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[1] P. 3.

[2] Ibid. pp. VIII and 60.

[3] Instincts of the Herd in Peace and War, p. 65.

not an academic question, quietly discussed in a corner. Says Principal Cairns in the report on *The Army and Religion,* which he edited in 1919, "It is strange and sad to find in these great armies of youth so little spiritual hope, so rooted a belief that evil is stronger than good and that human nature is a fixed and unchangeable thing."[1] Five years later, we are bound to say, much the same attitude widely obtains. This is due in no small measure to the filtering down through various strata, of popularized versions of mechanistic theory, especially as applied to psychology. The average man who knows nothing about what Prof. McDougall calls "that misshapen and beggarly dwarf behaviorism," is likely to have had much of his thinking coloured by its influence.

The seriousness of this situation from the point of view of the preacher is that a mind so influenced must sooner or later question the practicability of Christianity. Christianity can proceed only on the basis of the possibility and actuality of a radically changed human nature. Whenever belief in that reality or possibility is blunted, however vague the mental processes which have led up to such a negation, the work of the preacher is just that much more difficult. My own conviction is that such blunting, encouraged by the popular philosophy just mentioned, and by the events of the past ten years, has become enormously widespread.

Now mark well an interesting coincidence that emerges at this juncture. Just as many of the fine values of life were in danger of being smothered under the low roof of these cocksure theories of unchangeable human nature, along comes some one and knocks a huge hole in the roof, letting in fresh air from the general world of normal life, and giving us large glimpses of blue sky. This is exactly what an aggressive group of students in the field of psychology are doing now, both in Germany and the English speaking world, according to Prof. McDougall. It is what J. Arthur Thomson does in his great Gifford Lectures, *The System of Animate Life.* It is exactly

[1] P. 403.

what Prof. Hocking does, for example, in his *Human Nature and Its Remaking*. It means much to have a voice of such authority bid us stand to our guns, tell us that instead of being utterly stubborn, intractable and permanently unimprovable, human nature is the most plastic, the most adaptable part of the living world. Those terrible trouble-makers, the instincts, can be captured, taken into camp, disarmed, tamed, sublimated. To the man in the street, who is forever booming out his pet finality, "You can't change human nature," Hocking replies, "On the contrary, it is human nature to change." Possibly the young Japanese student who came to America saying, "Where can I find what will change human heart," and went in vain from the philosophical department of one well known eastern university to the famous department of psychology of another university, would not despair so utterly today of finding encouragement and light in his quest, even in academic circles.

IV. We are ready now to ask a definite question that will carry us still another step forward in our inquiry. Has this basic situation no significance when we inquire whether another great day of the preacher is approaching? Do we not have here in this conscious need of our day an empty matrix into the particular shape and mold of which fits most exactly a fundamental fact of Christian history and doctrine? Great days of preaching, however they adapted truth to contemporary needs, have been marked by a revival of the New Testament message and a fresh awareness of God. Wyclif in his great theory of "dominion" contends for the rights and responsibilities of the individual conscience, and cleaves a way for the humblest soul direct to the very throne of God. Last of the schoolmen though he was, his was no medieval word. It rang with the authentic note of the Apostolic teaching. Luther, immersing himself in the Scriptures, reappears with a proclamation of the Pauline doctrine of justification by faith with its assurance of God's free grace in Jesus Christ, that endangers and ultimately shatters much of the social and ecclesiastical tyranny of his day. And now in our day, with deep cry-

ing out to deep, with men saying everywhere, "We ourselves are the social problem, we are the racial problem, the international problem. You cannot solve them until you change us," are we not ready for a fresh unveiling of the recreative power of God, for a new avowal of that restitution of the entire man in Christ Jesus, which is the "whole, of which social righteousness is but a part"?

From the beginning Christianity has proclaimed as a part of the Gospel that human nature can be made over, that the human heart can be changed, no matter how vicious or hopeless that heart may be. Some one has said Christianity can transform the scum of the earth into the light of the world. With that terrible moral realism of his, St. Paul runs through a list of typical failures in life: quarrelsome, litigants, idolaters, thieves, drunkards, abusive people, hold-up men, moral perverts, black-legs in general; such a group incredibly transformed, as Vachel Lindsay pictures in his noble General Booth Enters Heaven; then turning to a congregation of Christian people says, "And such were some of you, but ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God." If such people in such an environment, the worst sort of people in the worst city in the world, could be made over, where was there any humanity hopelessly intractable? To the sceptical, "You do not know human nature," came the great response, "But you do not know our God."

The whole New Testament is full of the things that happened to men and women, not only submerged people, but educated and privileged people, a few of them at least, and to the people of normal inheritance and opportunity. If you step beyond the New Testament into the generations immediately following, scanning such evidences as Harnack accumulates in his *Mission* and *Expansion of Christianity,* you are still confronted with a "Religion of the Spirit and Power." Men found new springs of power, out of weakness were made strong, became new creatures in Christ Jesus, and built up a social life as full of initiative and driving power as the surrounding

social life was exhausted and impotent. When the deluge came, that order, with all its defects, stood fast. What is the secret? The secret is the Lord Jesus Christ. In Him they saw the barrier between the invisible order and the world of space and time broken through, saw divine love and power and willingness approaching human need, getting under it, under the load of human suffering, the load of human sin, saw the inexhaustible resources of Almighty God disclosed and made available, saw "God Himself coming in a new way into the great world of mystery and sin and pain."

There will be a great day of the preacher when the apostolic testimony is given with something of Apostolic abandon. No toning down of the central affirmations will save that day. The world knows too much about itself to bother for some time to come with the dispirited version of Christianity rife for a generation or more. "Jesus Christ is Lord." This is the confession of the Apostolic Church, and their conviction was that ultimately "every knee shall bow in heaven and earth and every tongue shall make the same confession: Jesus is Lord and the only Lord." The old classical cults called their divinities *theoi,* gods. The new Mystery Religions that by the First Century had largely replaced these discredited cults, called their divinities *kurioi,* lords. Says the Apostle Paul, "Gods many, lords many, so be it, but for us there is one God, the Father, of whom are all things and we in Him; and one Lord Jesus Christ, through whom are all things and we through Him." Whether the early Christians went to the Old Testament for this exalted title, or were influenced by the religious terminology of Asia Minor, the title predicated divinity, deity. To use it was to place Jesus side by side with God. Unchangeable human nature could be changed, and with it the whole course of history; utterly impracticable Christian ethics became practicable because they presupposed and were based upon this ultimate faith and fact. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

V. We are told often that the great day of the preacher, if it comes, will depend in common with all similar great days,

upon the spiritual re-enforcement just mentioned, but that it will be differentiated from such days in that it will deal with the group and work through the group mind. In so doing it will cut across lots and save much time in establishing the social ideals of Christianity. This attitude has been sharply criticized. The nerves of the Church as a whole are rather jumpy on the subject. We have need for open-mindedness here. There are returns coming in, especially from the Foreign Mission field, that discourage premature dogmatism. Certainly we have advantages here over our predecessors which we must conserve; and yet I question whether we should hesitate any more than did Wesley, Bunyan, John Knox, Latimer or Ambrose, to sharpen the point of approach down to the individual. There are indications that the conditions of our time demand peculiar concern for the individual. Let me revert to Dr. Schweitzer once more. He argues with great care to the conclusion that in many ways the individual today is more completely sunk in the mass than he was in the Middle Ages, and then adds: "The renewal of civilization has nothing to do with movements which bear the character of experiences of the crowd: these are never anything but reactions to external happenings. But civilization can only revive when there shall come into being in a number of individuals a new tone of mind independent of the one prevalent among the crowd. It is only an ethical movement which can rescue us from the slough of barbarism, and the ethical comes into existence only in individuals." [1]

The matured conclusion of one of our leading educators, President Burton, of the University of Michigan, is of interest in this connection. Speaking to an association of educators, he said: "The central difficulty with this generation is that the individual has been merged in the maze of modern life." There is only one way out in his judgment, and that is through the rebirth of the individual with inner standards of judgment that can hold out, if need be, against majorities, or the dic-

[1] Schweitzer. The Decay and Restoration of Civilization, p. 73.

tates of custom, fashion or convention. That American students realize this need is made clear in the recent statement of one of the most experienced secretaries of the Student Volunteer Movement. He had visited all the territorial conferences of the Student Christian organizations this summer and reports that a reaction has set in against the rather customary absorption in the more impersonal aspects of the great social questions. With no let up in the demand for Christ's Spirit in industrial, racial and international relations, there is a growing insistence that the religion that claims to be the solution of world problems must meet the prior test of the individual. "Students realize," runs the report, that "back of all world problems is the one real problem of the individual human heart." This emphasis has obtained in all great days of the preacher, even in that great day of Whitefield and the Wesleys, which changed the social face of all England, and it will not be otherwise in the great day to come.

I have spoken of the absolute necessity of emphasis on the individual in our own as in other great days of the preacher not for the individual's sake, but for his brother's sake, for society's sake, for the world's sake. Far more decisively than in any previous great day of preaching, the number grows of those who do not find a gospel of mere individual salvation satisfying their deeper natures. They know very well that the first evangelism set forth the idea of a Divine Society, world embracing and world transforming. The preacher of the new day must accept and know how to discharge the responsibility of training and motivating individuals to use their "new tone of mind," or, as St. Paul prefers, "their renewed mind," in winning influence over the collective mind about them and in determining its character. This he will never do unless he himself cares, unless his own heart breaks sometimes over the sins and sufferings of the community, unless he learns to weep over "his beloved Jerusalem as well as at Lazarus' grave." He must press upon the consciences of his people their definite and certain share of responsibility for the sins of the business world, the society, the nation to which they belong. The social

ignorance or callousness of a community must be traced very often to their doors. It will not be easy, it will take courage. But it will take more than courage. From the futile, often narrow, sometimes disingenuous convert-your-individual-and-trust-him-to-change society sort of preachments which give no guidance or encouragement in changing society, and make little effort and show little interest in helping men to see that this social obligation as well as their conversion is part of God's holy purpose, which are content not to demur when a General Assembly passes a Social Creed, but exhibit little zeal in working the spirit of such a creed down into the minds and consciences and daily work of the people, from such preachments good Lord deliver us. But from amateurish discussion of economic and social questions in the pulpit we seek equal deliverance. The man who would be effective here must not only know what he is talking about, but must employ the "strategies of preaching, using inference, implication, indirection, often, rather than the frontal attacks that arouse needless antagonism without touching the moral susceptibilities" of those he shepherds. He must know how to organize those slower educational processes which mould the plastic mind of youth. He must recognize that there is such a thing as Christianizing public opinion, and that he has a definite obligation to master the slowing crystallizing technique of this side of Christian education. There must be serious consideration of the great agencies in moulding public opinion, the screen and the radio as well as the public press. This Seminary was one of the first to recognize the obligation to train men in some measure for this side of their ministry and to do this not only by the erection of a special department of Religious Education and Sociology, but by encouraging the diffusion of a reverent and enlightened social conscience, through all departments, and through the life of the whole institution. For this we say, *Laus Deo!*

There are pitfalls to avoid, and strongholds to storm, but nothing less than this can be the will of Him who went about doing good and sent out his disciples not only to preach but

to teach, and who taught them and us to pray, "Thy Kingdom come, Thy will be done."

My brothers, no man can say certainly that we are on the eve of such a great day as we have discussed. Some things we have, and many things we have not discussed, indicate that we are. The state of the world externally, the state of mind in the world at large, the misgivings of those who proposed or accepted as a solution of life the spirit of enlightened self-interest, of technical skill, of secular education severed from the consecrated influences of religion, the revolt of the human mind from the mechanical explanation of the universe, the deep and authentic cry of the soul for what God alone can give, the fresh realization of the tested and measureless adequacy of the uncompromised Christian message, the clearly marked lines of social adaptation of that message to our day, so that the men of our day as clearly as did the men of Latimer's or Luther's day, or for that matter, Calvin's day, shall hear it in the living forms of their own thought and language, all point in the direction of such a day.

One thing is certain. It will be a great day of preaching for each preacher who will have it so, for all who will pay the price. We must step aside to the secret places until there is deepened within us a sense of the living, immanent reality and transcendent majesty of God. The great things of this Christian revelation, centering as they do about the timeless redeeming love of God, about the Lamb slain from the foundation of the world, must be given time to fertilize anew our feverish spirits. As never before, the distinctive mark of the Protestant minister, the preaching of the preacher, must be recognized. Only thus shall we regain a hold too largely lost upon the thinking minority of the land. But the preacher must be a priest and seer as well as teacher. He must come before his people from the Presence of God. He must be clothed upon with the Spirit of God. Then will he become aware of a Presence abroad in the world. He will sense that a Divine Pursuit is in progress. His deepest inner convictions will respond to the seers of our time when they tell us that, "Down the great ways of history the Son of Man draws nigh His Church."

MOTIVES THAT INSPIRE GOD'S SERVICE.

By Rev. J. Ritchie Smith, D. D.,
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The motives that lead men to God's service are determined by their conceptions of God. We may think of three such conceptions. First, there is the idea of God as a tyrant. This the heathen have, who serve from fear. In Judaism, there was the sense of duty to a righteous Sovereign. The Christian regards God as his Father and serves Him through love.

Here are three motives for service—the fear of the slave, the duty of the subject, and the love of the son. Let us compare these. Fear in its lowest form is a very low motive; yet God may use it to turn men from evil. In some persons, the first stirrings of their better nature have come through fear. It acts like a fire-bell at night, warning of danger and speeding men forth to safety. Duty is a much higher motive. It appeals to man's moral nature, which is akin to the nature of God. Blended with love, duty makes a perfect character. Divorced from love, it cannot render what God supremely desires. "Give me thine heart," says our Father, who always is seeking the love of man. Duty alone makes men hard, Pharisaic. There is the familiar story of the woman in the slums of London who resented the visits of an unsympathetic social worker. "I don't want her to come around here, saving her soul on me!" If the visitor had no love, she might as well have stayed at home. Strong as have been the Stoics among the heathen, the Pharisees among the Jews, and the Puritans among Christians, who have left so priceless a heritage, none of them have been missionaries. We are not only to uphold the doctrine, but to adorn it; to speak the truth, but to speak it in love.

The sacred records commend love as the supreme motive. Love is not mere sentiment, but a settled attitude. It is man's heart responding to the heart of his Father. The word "love" sometimes suggests mere emotion. We must remember the

commandment: "Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind, and with all thy strength." Phillips Brooks had a fine sermon on loving with the mind. Because God is love, there must be the response of the heart; because He is holy, there must be the response of the will. It takes the whole man to know God. Love is the apprehension of God by man's whole nature.

Fear renders a certain kind of service, formal, mechanical. It cannot enlist the heart or touch the finer instincts of the spirit. Such service is given only to placate anger or win favor. When men can escape from it, they will. Perfect love casts out fear. It represents the opposite view. We cannot conceive of God as at the same time tyrant and father. We must choose.

Let us contrast the motive of love with that of duty. We have two words of Paul. Speaking of his early life, he says: "Verily I thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." He thought this when his consciousness of himself was dominant. Saul, the persecutor, was just as conscientious as Paul, the apostle. His eyes were darkened because there was no love in his heart. The result was that he persecuted the Church and tried to wipe out from the memory of man the name of Jesus. After Paul had taken Jesus as Lord, he could say: "The love of Christ constraineth me." Now he was thinking of something higher than himself, and the love of Christ became his motive power. Constraining conscience made him a persecutor. Constraining love made him an apostle.

Conscience devoid of love is a source of bitterness. We must not think of all persecutors of the past as necessarily monsters of brutality, revelling in tortures. They may have said to themselves, "This I ought to do." Without the spirit of love, constraining conscience has drenched the soil of Europe with the blood of God's people. They could persecute, but they had no constraint to be missionaries. The law shut the Church in from the world. The Gospel sent the Church out into the world. The power of the Gospel lies in the love of

God in the heart of Christ. People in the world today will know Christ if followers of Christ serve as Christ served.

In these days of controversy, it is necessary to keep in mind this thought of love. There always are men who talk as if the main thing was to be orthodox in faith. The simple plain teaching of Scripture is that God attaches no value to intellectual assent to truth, to orthodox belief, unless it bear fruit in Godly and serviceable life. Nothing could be more plainly taught. Yet I have heard men say, when there was an appeal for personal surrender, "But I believe the Bible from cover to cover." They would better be in darkest Africa if they do not obey.

James, a plain, straightforward man, wrote: "To him that knoweth to do good and doeth it not, to him it is sin." The orthodox belief that bears no fruit is pictured in the fig tree, full of the leaves of profession but lacking the fruit of life. The sternest sentences of Jesus were pronounced on the orthodox men of his day in whose hearts love was wanting. John Wesley said that a man might be as orthodox as the devil, and be no nearer the kingdom of God. There is nothing in holding any particular creed, nothing in saying that you believe the Bible from cover to cover, unless that same belief is evident in your life. "If ye know these things, happy are ye," but Jesus went farther and added, "If ye do them." Better never to have had knowledge than to refuse to follow it. Orthodoxy may be a heinous sin of which a man must give account. We cannot have too much of abiding steadfast in the truth; but we must not stop there. We must hold the truth in righteousness and we must speak the truth in love. Now, if all this is so, then how shall we enter into this motive of love and make it our own? Let us think of three ways.

First, there is meditation. "I delight to do thy will, O Lord." "How love I thy law." Love and law seem dissimilar and incongruous. Yet James speaks of the law of liberty. There is no real liberty without law. The Psalmist says, "Thy statutes have been my songs in the house of my pilgrimage." Meditation is a word with a distinct Scripture use. It is not

day-dreaming, dozing, but steady concentration of mind till one has made a thing his own.

Meditation is almost a lost art. How hard it is to get alone for a half minute! We are gregarious and loquacious by nature. We must have somebody to talk to or with. Who has leisure to meditate? The tendency of the age is to bring us into ever closer relations with our fellowmen. What time have we to think? This is an age in which we can sit at the telephone and talk over a thousand miles, even if we have nothing to say. Yet without meditation there can be no great growth in character and grace. Let us ponder upon God's love, on all that is beautiful and great in His nature. Let us recall the story of our own lives and see how God has led and upheld us, ministered to us, given light in darkness, strength in weakness, grace for sin. How our love grows as we remember evidences of His loving kindness!

Another way to enter into God's motive of love is to have the fellowship with Him in prayer. We speak the same language. We know each other. We may share in a measure God's thoughts. Spirit with spirit may meet. All through Scripture and through history we see God, not hiding from men: "Come now and let us reason together." Always is He eager for fellowship with man. He comes as near as we will let Him. He does not want to remain on the heights of heaven. God did come down to dwell with men, and He is here among us today.

And, third, we enter into the love of God through service. Love and service act and react. We love because we serve, and we serve because we love. This is what marks the love of the mother as nearest to the love of God. She goes down to the gates of death to give birth. The more her children have cost her, the more she loves them with unfailing, unselfish devotion. The men that love their country most are those who have given most in her service. The men and women who most love God are those who have served Him without measure. You remember the parable of the talents. The servant who had five talents doubled them not by sitting down in idleness, but by going

out to work. The only servant who thought that his lord was a hard man was he who did nothing in his service. Those who pour out their lives for God find His service a delight, and love springs up fresh each day in their hearts.

Fear, duty, love—these are the three motives. But the greatest of these is love.

CENTENNIAL CELEBRATION OF THE CHURCH OF NOTTOWAY AT BLACKSTONE, VA., NOV. 30, 1924.

ADDRESS BY REV. W. W MOORE, D. D., LL. D.,
President of Union Theological Seminary.

This address was delivered in the Blackstone Presbyterian Church, but our readers are to remember that the oldest of the now existing congregations in Nottoway county is the church at Nottoway Court House, of which the Rev. W. W. Bain is pastor. From that church have grown the Burkeville Church, the Pryor Memorial Church at Crewe, and the Blackstone Church, all of which were represented at the centennial celebration by their pastors and other officers.—Editor.

On the grounds of Union Theological Seminary at Richmond there are two new apartment houses for students, one called Francis Makemie Hall and the other Samuel Davies Hall. They are named in memory of the men who were the founders of the Presbyterian Church in Virginia. Francis Makemie, a native of Ireland, began his work on the eastern shore of Virginia and Maryland in the latter part of the seventeenth century, and the churches he organized there two hundred years ago are still active and flourishing.

Forty years after the death of Makemie, that is in 1748, Samuel Davies, a native of Delaware, arrived in Virginia and settled in Hanover county twelve miles from Richmond. He was one of the most richly gifted ministers this country ever produced. Patrick Henry said of him that he was the greatest orator he had ever heard. Day before yesterday in Rich-

mond over one hundred school children of Hanover county presented a pageant of the salient features of that county's history. The three outstanding men depicted were Samuel Davies, Patrick Henry and Henry Clay, and the episode in which Davies figures is his call for volunteers to defend the colony in the time of the French and Indian Wars—the address in which, with prophetic ken, he said: "I may point out to the public that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service." Davies rose to eminence in various ways, and died as president of Princeton College at the early age of thirty-six. His work in Virginia was even more influential and far-reaching than that of Makemie. It was not confined to Hanover; some of the seven congregations which he developed were in Henrico, Caroline, Louisa and Goochland. Not only so, but his influence reached to other counties as well.

The Statement of Dr. James Jones.

In an interesting statement prefixed by Dr. James Jones in 1844 to the first volume of the Records of the Presbyterian church of Nottoway, Dr. Jones says: "As far back as the time when the Rev. Samuel Davies was the pastor of the old Pole Green congregation in the County of Hanover, there lived in that part of Amelia county (then called Nottoway *Parish,* now Nottoway *county*) several families which were composed in part of members of the Presbyterian church, whose origin as such grew out of their having heard some of the sermons preached by that eminent divine in his excursions through the country, which he frequently made. One of these families lived immediately on the spot where I now reside. Their name was Wilson. Another lived a little way off on a tract of land which is now a part of the tract I own. . . . A third resided about two miles from these last mentioned. . . . The male and female heads of these three families attended the sacramental seasons at old Pole Green church in Han-

over." The African preacher, Jack Stewart, familiarly called "Uncle Jack," a biography of whom was published by the Rev. William S. White in 1848, and who, he says, was in many respects the most remarkable man he ever knew, told Dr. Jones that, whenever the sacramental season came round, he had seen the women, as well as the men, mount their horses, completely equipped with saddle, saddle-bags and bundles swung to the pommels, as well as to the hind parts of their saddles, and then they would go in high spirits to the meeting of their church in Hanover. Dr. Jones says that Mr. Tanner, the head of one of these families, was alive at the time he settled at Mountain Hall in this county. But he adds that every vestige of Presbyterianism in the county was removed by the extinction and emigration of the families mentioned. It was many years after this that Mr. James Henderson and Mr. Robert Fitzgerald, Sr., with their wives, united with the College church at Hampden-Sidney, then under the care of the elder Moses Hoge. These two gentlemen had for a very long time conducted a mercantile concern as partners near Nottoway Court House, beginning immediately after our Revolutionary War and ceasing about the time they joined the church. Through their influence there was occasional preaching by Presbyterian ministers either at the Court House or at old Rowlands church. Mrs. Henderson was the only survivor of these two families whose name appears on the roll of the first organization in the county. The venerable Mrs. Shore (widow of the late Dr. John Shore, of Petersburg) and her son, Dr. Robert Shore, had removed to this county a few years before this period, and their names also appear on the first roll.

Continuing his narrative, Dr. Jones says: "Some time in the year 1823 or 4 the Rev. Mr. B. H. Rice, in company with Dr. Hoge, called on me and spent the night at my house. After much conversation on the state of religion in this county, they concluded that a missionary from the Home Missionary Society might do good among us and that one should be sent forthwith, to be supported by the Society until there should be (if ever) so favorable a change among us as would lead to a

permanent establishment of the usual forms of pastor and flock. The Young Men's Missionary Society of Petersburg, at the instigation of Mr. Rice, soon procured the services of the Rev. Mr. Robert Roy from the theological seminary of Princeton by the aid of Dr. Alexander. Mr. Roy labored among us nearly twelve months before he saw fit to effect a regular organization of a Presbyterian church. This occurred in 1824 through the aid of Dr. J. H. Rice, principal of Union Theological Seminary in Prince Edward county, Va."

Accordingly the first entry in the regular records of the Presbyterian church of Nottoway is this:

"At Green's church on the third Sabbath of September in the year of our Lord 1824 the Nottoway church was organized by the Rev. John H. Rice, D. D., and John C. Hill, Robert Shore and Phil Holcomb were duly elected and ordained to the office of ruling elders in said church."

The missionary referred to, Rev. Robert Roy, was, for a time, the financial agent of the infant seminary at Hampden-Sidney, and the late Dr. Robert Burwell, who was one of the three students in Dr. Rice's first class, tells us that the Waverly Novels were appearing at that time, and, in view of Mr. Roy's activities as financial agent, the students of the seminary playfully called him *Rob* Roy. Dr. Jones says that Mr. Roy's labors were very successful in bringing the character of Presbyterianism favorably before the public mind, yet they did not escape the most decided opposition from sectarian jealousy and bigotry. To this he refers in very charitable terms, and then proceeds as follows:

"Let the sincere friends and admirers of our beloved Zion, who are from principle and conviction attached to her excellent doctrines and forms, gratefully and devoutly acknowledge a divine superintending agency in our behalf, when we look back and date the beginning of one of the most remarkable moral reformations that has ever occurred in the history of any community, from the time when the Presbyterian Church commenced its labors and operations among the people of Nottoway county in the regular organized form which it assumed

in 1824. But let us not deny that those of other denominations, however much opposed to us at first, were finally co-workers with us in this great work. Shortly after the time alluded to, they all commenced a new career of zealous action, besides a more regular systematic administration of the Gospel Ordinances than had ever been seen here before. The noble cause of temperance started up and has made gradual advances to the present time, and a set of buildings unknown before in the county as applied to the worship of Almighty God rose rapidly in different neighborhoods, until probably there is now no lack upon that score, either as to number or quality; but above all in point of value and importance is the disappearance from among us of the periodical Jockey Club meetings, the revelling ball parties, the barbecues, the card parties, and the drinking parties with a host of dissipations of the most grossly immoral tendencies, which had long existed and spread over the length and breadth of the county. All these met their overthrow when the churches did their duty and the Divine blessing rested on them."

Rev. William S. White.

Let us now glance at the manner in which this remarkable change was brought about. In the very month in which the Nottoway church was organized, September, 1824, a young man of twenty-four years of age by the name of William S. White graduated from Hampden-Sidney College. He was born and brought up at Beaver Dam, in Hanover county, about six miles from Richmond, where his father owned Ellerson's mill, which later gave its name to one of the bloodiest battles in the War Betwen the States. At nine years of age he was sent to Washington-Henry Academy, an institution established cotemporaneously with Pole Green church under the auspices of Rev. Samuel Davies. While he was still a mere boy a first cousin of his, Hon. Joseph M. White, member of Congress from Florida, visiting at the house of young White's father, and, impressed with the lad's mind and manners, said to him:

"Don't vegetate here on the Chickahominy. Resolve to be something." This remark bore fruit. From that hour his purpose was formed to obtain an education. His father was the more ready to help him, because, like Sir Walter Scott, he was incurably lame in one limb. But notwithstanding this physical defect, such was the energy of his spirit that, like Scott, "he was very fond of field sports of all kinds, and to the surprise of everybody could out-swim, out-ride and out-climb any boy in the neighborhood." Delayed by various difficulties, he entered Hampden-Sidney in 1819. There he was converted. After only six months he was compelled by want of funds to suspend his studies for a year. He opened a school in Richmond, and had the singular good fortune to become an inmate of the home of Dr. John Holt Rice, then pastor of the First Presbyterian church in that city. It was through Dr. Rice's influence and the reading of the life of Henry Martyn, placed in his hands by Dr. Rice, that he decided to become a minister. After his graduation from college in 1824, the same year in which the Nottoway church was organized and the same year in which Dr. Rice began his work as Professor of Theology in the seminary at Hampden-Sidney, young White engaged to teach a limited number of boys on a fixed salary at Farmville. As there were but eight of these boys, he had leisure to begin his theological studies. He accordingly placed himself under the care of Hanover Presbytery as a candidate for the ministry, and went over once or twice a week to the seminary for assistance in his studies. In the following year he entered systematically upon his studies and took two full years at the seminary, and on the 30th of April, 1827, he was licensed to preach, in the Tabb Street church, Petersburg. Dr. Benj. H. Rice, then pastor of that church, became his special friend and adviser, and at his instance and sustained by the Young Men's Domestic Missionary Society at Petersburg, he came as a missionary to this county. He began his labors here in June, 1827. "All the Presbyterians that could be gathered in Nottoway and Amelia, with two or three in the upper part of Dinwiddie, and as many in the lower part of Lunenburg,

constituted what was called the Nottoway Presbyterian church. They amounted in all to eighteen, and lived over a region of country thirty miles long by twenty-five wide." In sending him to Nottoway, Dr. Rice said to the young licentiate: "The Presbytery has opened your mouth, and now I'll tell you what to do. I am going to the General Assembly, and, as I wish to stop at Princeton, I shall start next week. Go over to Richmond, visit your friends, come back to this place, preach two or three Sabbaths to our people, get you a horse, and when your time here expires, go to Dr. James Jones, of Nottoway; he will give you and horse your board, and with three other gentlemen assisting, will pay you $200 in money. Then, go to work with all your might. You will find a good many Baptists, a great many Methodists and very few Presbyterians in that county. To other denominations be kind, fraternal, and strive only to *out-preach, out-pray and out-work* them."

What a sterling adviser Providence had given young White is further indicated by a long letter which Dr. Benjamin Rice wrote him immediately on his return from the meeting of the General Assembly. He said: "Take care of Christ's poor, and he will take care of you. . . . It is far better to suffer wrong than to do wrong. Do not complain. Do not talk of going away. You'll soon think that your preaching is like trying to batter down a stone wall with a cork hammer. But never mind. The walls of Jericho were thrown down by rams' horns. You'll find a famous race track and Jockey Club in Nottoway. *Do not abuse them.* Indeed, never allude to them in any public address. But so preach and so pray, so unfold the doctrines and provisions of the gospel, and so illustrate and enforce these by your whole deportment that people may be gradually brought to see that as a source of present happiness the gospel is infinitely preferable to racing horses."

Dr. White says the church grew slowly but surely. During the five years of his ministry in Nottoway that church increased to sixty members. A church had been organized in Lunenburg of twelve members, which had increased to forty or

more; and the little church gathered in Amelia had increased to about the same number.

He says that Nottoway county had long been celebrated for the politeness, refinement and hospitality of its inhabitants, but that they were deplorably irreligious. They had been afflicted with some of the worst specimens of the old English clergymen who were leaders in fashionable dissipation. . . . Card playing, horse racing and wine drinking were almost universal among the higher classes.

He says that when he began his ministry in Nottoway there was not a comfortable house of worship in the county. The few Presbyterians had begun one in the northern part of the county, but for want of funds it had not been completed. In the southwestern section there was a large old church edifice, built prior to the Revolutionary War for the use of the Established or Episcopal church. It had been utterly abandoned for many years and was almost in ruins. Still it contained a large amount of valuable building material. By removing rubbish and trees which had grown up so as to obstruct the entrance through the doors, he made it practicable to begin stated worship there in June, 1827. The question was soon raised, Shall we repair old Green's church or move some four miles lower down and build a new house? The aristocracy of the region, whose fathers and grandfathers had worshipped there, were strongly in favor of repairing the old church. The plainer and poorer people, who lived farther down where there was a dense population that had no means of riding and therefore could not attend the old church, were strongly in favor of building anew. Moreover, the repairing of the old church would cost more than the building of a new house. For these reasons Mr. White agreed with the latter view. At the same time, it was impossible to build without the pecuniary aid of the other party; therefore the matter was dropped, and he was deeply discouraged. But man's extremity is God's opportunity. He made a visit that fall to Richmond, and on his return home met a plain man in the road of whom he inquired the news of the neighborhood. He said: "All the news I know is that old

Green's church is burned down." Without reflecting, Dr. White promptly replied, "I am glad of it." The man answered. "You'd better not say that, for a good many people say that you hired some one to do it and then went away to keep from being caught." This surprised him, of course, for, as he says, to be charged with burning a church was a serious matter to one of his age, profession and condition, but his comfort sprang from the hope that the leading people of the county had confidence in his veracity and would accept his denial of the charge as sufficient. With a large majority of the people this hope proved to be well founded, and the result was that they soon had the new church in the new place. This was Shiloh church, four miles east of Blackstone. Several years earlier an old woman, by no means noted for intelligence, amiability or piety, had gotten exclusive possession of the spring where old Green's church stood and was greatly annoyed by the use of it by the people. Some years later she became ill, and, in her alarm at the prospect of death, sent for a Methodist minister, to whom she confessed, among other sins, that of having burned Green's church, pleading, however, in extenuation, that she "had not been able to keep a water gourd at that spring since that young man had commenced preaching there."

Within a few hundred yards of Shiloh church was Jeter's race track. The wealth, style and beauty of Old Virginia assembled here from time to time. All the distinguished racers in Virginia attended, coming from the Blue Ridge on the west to the Chesapeake on the east and the North Carolina line on the south. All the surrounding counties poured out their wit and beauty to the races. Many days were spent in the most exciting forms of fashionable dissipation, such as cards, wine, balls and betting on the races. From 1822 to 1842 its evil influence was immense upon the morals of the land. It began to decline under the force of the truth preached by the ministers of the different churches, "who wisely abstained from abusing it in public." Its owner, Mr. Richard Jones, was converted and received into the church by Mr. White, as were also three of the presidents of the Jockey Club.

Dr. White relates an amusing incident of an outdoor service that he conducted in 1829 in Lunenburg, which indicates something of his powerful physique and especially his powerful voice. The congregation was immense, the wind was blowing in his face, and the tramping and neighing of the horses tied to the trees made it very doubtful whether he could be heard. To determine the question he fixed his eyes on a man who stood leaning against a tree farther from him than any other hearer, and concluded that, if he held his attention, he might be satisfied that the rest heard him. The man seemed so attentive that the minister was not only convinced that he heard him, but hoped that he heard to some good purpose. After the service, in riding away, he fell in with this very man and asked him if he could hear him, being so far off. "Oh, yes," he said, "I heard every word, and I'll tell you what I was thinking about. I was thinking all the time you were preaching that *your lungs must be made of white oak.*" Dr. White said to him, "I am grieved to find that you were thinking of my lungs and not of your own soul," and he adds that further conversation convinced him that the tree against which the man leaned had as wakeful a conscience as he had, and yet he seemed not to lose one word of the sermon. "Young preachers," he says, "are often sadly mistaken in the judgment they form of the interest manifested by their hearers in their preaching."

It is not my purpose to follow in detail the work of Dr. White after his five years in Nottoway, such as his pastorate in Scottsville, his agency for the Virginia Tract Society, his pastorate at Charlottesville, his school for young ladies there, his chaplaincy at the University of Virginia, his pastorate at Lexington from 1841 to 1861, where, among many others, he received into the church a quiet professor in the Virginia Military Institute, whose fame was afterwards to fill the world as Stonewall Jackson, and whose fidelity and zeal as deacon of the church and as leader of the work for the religious welfare of the negroes of the community evinced the same characteristics of decision and thoroughness that afterwards became so well known in the camp and on the field.

How highly his own people in Nottoway prized the precious gift God had bestowed upon them in their first pastor is well indicated by a letter written to him shortly after his removal from Nottoway, by that remarkable man and godly elder, Dr. James Jones. It contained these words: "The amount I contributed to your support during your residence with us was given for the sake of your ministrations in the gospel. I doubt not you are as actively employed in this work now as you were when here. I wish, therefore, to contribute to your support in your new field the amount I gave to you as our pastor. I have accordingly placed to your credit in the Farmers Bank of Virginia at Richmond $1,000, the dividends on which will yield what I have been accustomed to pay you." "Thus," wrote Dr. White many years later, "is this faithful friend, though long since dead, generously contributing to my support to this day."

Dr. Theodorick Pryor, his successor in this pastorate, says, "No man could have been more acceptable to the community. Possessed of a highly cultivated mind and of a genial disposition, he was a welcome guest in every household. His pulpit work was of a high order, very attractive and deeply impressive. When he commenced preaching in Nottoway county he found but few Presbyterians. When in the providence of God he was called away, he left a strong church, constituted of the very best elements in the community. . . . He was one of the *wisest* men I have ever known. Whilst firm and decided in his convictions and maintenance of the truth, he was preeminently conciliatory in manner. When called away from the county I do not suppose he left an enemy in it, or any one who was not kind and respectful in feeling toward him."

The qualities that have impressed me most, as I have read the history of Dr. White's work, are the two last mentioned by Dr. Pryor, his extraordinary good sense and wisdom and tact, and his conciliatory spirit and manner.

Rev. Theodorick Pryor.

Dr. White left Nottoway in 1832, and was succeeded by Dr. Pryor, who in the two periods of his pastorate, namely, 1832-1853 and 1867-1890, served the church for over forty years, besides a nine year pastorate in Petersburg, 1854-1863, and shorter periods at Baltimore and in Brunswick and in the Confederate army. His ministry is fresh in the memory of many members of the church and community, and it is, therefore, not necessary to review it in detail. He, like Dr. White, measured up fully to the Pauline description of a true minister in both character and capacity, being "a faithful man and able to teach others also." I was not acquainted with him, but had the pleasure of seeing him twice, once when he made an address at the Seminary at Hampden-Sidney, while I was a student there, on the occasion of the unveiling of the tablet to the memory of Dr. John Holt Rice, the founder of the institution, and again when he was moderator of the General Assembly at Lexington, Ky., in 1883. Through the kindness of a good friend in this community, the Seminary has recently come into possession of an excellent portrait of Dr. Pryor, and it has been placed in Watts Hall alongside the portraits of Dr. Moses Hoge, Dr. William T. Richardson, Dr. William Henry Foote, Dr. George D. Armstrong, Judge F. N. Watkins, and other Presbyterian worthies whom the church remembers with gratitude.

Rev. Edward Martin.

Dr. Pryor's first pastorate in Nottoway of twenty-one years ended in 1853, and he was succeeded by Dr. Edward Martin, who ministered to the church for twelve years, moving then to Piedmont and finally to the First church, St. Charles, Mo., where he died in 1885. In the records of the church during his pastorate we find this entry of date April 25, 1858:

"Arrangements were made to carry on the work of erecting a new church at the junction of R. & D. R. and S. S. R.

Messrs. William P. Dickinson, William C. Knight and J. A. Agnew were appointed to superintend the building of said church." This was at what is now known as Burkeville.

A single homely incident will illustrate what a worthy successor Dr. Martin was of Dr. White and Dr. Pryor in point of character:

"July 1, 1876.

The session received of Rev. Edward Martin $5 in payment of a legacy of $250 left to the church of Nottoway by Col. William Carter and paid to Rev. Mr. Martin in Confederate money a few weeks before the surrender, at which time it was almost valueless. In consideration of this fact, and duly appreciating the motive actuating Rev. Mr. Martin, the session ordered the $5 to be returned to him, being satisfied that nothing is due from him to the church in Nottoway."

Rev. Theodorick Pryor Epes.

The next pastor, the Rev. Theodorick Pryor Epes, D. D., a native of Nottoway and nephew-in-law of Dr. Pryor, was a worthy successor of the first three pastors, as I know from personal acquaintance with him while a student in the Seminary. One of the vivid memories I have of this church is my participation, at his request, in the dedication of the present church building, in November, 1905. He served the church from 1891-1911, and was then succeeded by Rev. R. L. McNair, who was pastor from 1912-1922. As Dr. McNair was a boy in Swannanoa church in North Carolina when I was minister there, that being my first charge, and as he was later a student in my classes at the Seminary, I know him intimately and take pleasure in testifying that he also was a worthy successor of the men who have ministered to this church in holy things in earlier times. I had the pleasure of taking part in the service when he was installed in 1912.

I congratulate you further on having secured as your pastor now Dr. N. L. Dennis, who has shown in so many ways the

spirit of a true minister, and whom we may confidently expect to continue the notable succession of ministers with which God has blessed this congregation. With equal sincerity and heartiness I congratulate the congregations at the Court House, Crewe and Burkeville on the devoted men who in those places have continued to this good hour the same evangelical succession.

(The second instalment of this address will be published in the next number of this REVIEW.)

THE WORK OF THE CHURCH.

BY REV. THOMAS CARY JOHNSON, D. D., LL. D.,
Professor of Systematic Theology, Union Theological Seminary, Richmond, Va.

I. *What is the work to which our Lord has called our Church?*

1. A part of this work is our bit in making disciples of all the nations of the earth. Our Lord said to the Church in the last great commission: "All authority in heaven and earth is given unto me. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is plain from these words that our Lord looked on the disciples present as representatives of the Church of all time down to the end of the world; and that he was imposing this burden of discipling the world on this church of all time. For he says: "Lo, I am with you always, even unto the end of the world." He was commissioning the Church of the ages to win the world for him; and in that work he promised to be with the Church till he come again to judge the quick and the dead. If our Church is a part of the Church of Jesus Christ,

a part of the work which he assigned that Church is the work of our Church.

This is no unimportant part of the work of our Church for the Lord. It is a vast work. A few years ago representatives of the evangelical churches got together and apportioned heathen territories with their populations to the various denominations. They assigned to our Church, populations aggregating now 35,000,000, to be discipled by it. Our Church of 438,818 members has laid on its average member the duty of endeavoring the evangelization of more than seventy-nine and one-half heathen.

And these are not the only people whose discipling rests under God on our Church. There are millions of people in this country and in other nominally Christian countries in other lands whose discipling will be required of our communion, and a due proportion of them required of each member. Some of these people are in our own homes.

Both these and the heathen ought not only be won by us to discipleship, but be built up in Christian character. It is the business of the visible Church to gather in and build up the elect.

Hence the need of hospitals to open the way for evangelists, and the need of schools and colleges and seminaries in which to train representatives of the Church to be leaders and examples in Christian living, that at length the whole body may be made strong in the knowledge of the Lord and in a life according to his will.

2. It is a part of the Lord's work for the Church at large to preserve the faith once delivered to the saints, in its purity, against all attacks and to hand it down to succeeding generations. Our own communion cannot rid itself of its proportionate responsibility with reference to this part of the work of the Lord—it cannot rid itself of the responsibility of handing down the true doctrine of Holy Scripture, the true doctrine of the one God in three persons, of the eternal and sovereign purpose of God, of his creation of all things, of his providence, of the fall of man, of sin and its punishment, of the incar-

nation of the Son of God, his life, death and resurrection from the dead, of his prophetic, priestly and royal offices in man's behalf, of man's freedom and responsibility as a moral agent, of the graces of effectual calling, justification, sanctification, faith, repentance unto life, good works, of God's preservation of his saints, of assurance of grace and salvation, of the moral law as of perpetual obligation as the rule of life, of Christian liberty, of liberty of conscience, the true doctrine of the sacraments, of the spirituality of the Church, the doctrine of the sufficiency of the Scriptures as a rule of faith, government and worship, of the state of man after death, of the resurrection of the dead, of heaven and of hell—of the totality of Scripture doctrine.

No one may rightfully say: "It is the work of scholars alone to preserve and hand down in its purity the faith entrusted to the Church." God's people can never afford to leave this work merely to scholars. With the Word of God in their hands, God's people should test their leaders and see that they teach according to His Word. Acts 17:11.

Some of these doctrines are largely ignored. Some of them are overlaid with traditions of the elders. They should be brought forth in all their brightness and handed down unsullied to the next generation. It is a part of the work of our Church for which God will hold us accountable.

3. It is a part of the work which the Lord has laid on our Church, for its members to develop themselves into fine Christian characters as members of the family, whether as fathers, mothers, brothers, sisters, children; and as members of the Church, whether as elders, deacons, teachers, private members, officers or teachers or pupils in the Sunday School; and as business men or women—bankers, or clerks, or employers, or merchants, or manufacturers, or laborers. It is a part of the work of the Lord that we should make our daily vocations and relationships the altars of our high priesthood unto God. Every vocation except those essentially evil may be conducted as matters of service to God. Else the apostle had not written: "Let every man abide in the calling wherein he was called," and

then, a little later writes: "Whatsoever ye do in word or deed, do all to the glory of God the Father."

It is a part of the work of the Lord's people to consecrate their callings severally to the Lord. It is a part of their work to observe practically the whole moral law; to live by God's gracious help Christlike lives; and unless we honor God's law in our lives, we will fatally handicap our efforts to win the world for Christ and to hand down, unsullied, the deposit of faith once delivered to the saints.

II. *What the energy with which this work should be pushed?*

Paul, in I Corinthians 15:58, with the thought in mind of the Christian's resurrection to glory, and with the thought of the manifold work of the Lord, exhorts: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

1. Now what is it to abound in the work of the Lord? To abound in the discipling of all nations? To abound in keeping the faith pure and handing it down to the generations that are to follow? To abound in the effort to develop a Christlike character?

One thing is certain: To abound in this work of the Lord is not to do as little as we can, nor only as much as some neighbor does. It is to be thoroughly Christian in the home, in the State, and in the Church. It is to do our utmost to keep the faith pure, and to spread the gospel of Christ over the whole earth. It is, with regard to discipling all nations, to have the Spirit of a Moody, a Whitefield, a William Carey, or an Andrew Fuller, who held the ropes while William Carey went down into the dark well of heathenism. It is to have the holy daring which prompts "to attempt great things for God and expect great things of God." It is to undertake more than can be accomplished by human means, in faith that God worketh through us. It is with Paul to say: "I can do all things through Christ which strengtheneth me."

Are we, the members of the Southern Presbyterian Church, in possession of this spirit now? Are our leaders throwing

themselves into the work of discipling the world with this spirit? Are we, people and leaders, zealous in the maintenance of the doctrine of Holy Scripture; or, are we drifting with the current of the age? Adding to or subtracting from the inspired rule of faith and practice? Are we striving to go forward thoroughly Christian in life? In the home? in social and civic life? Are we conducting our business, or pursuing our callings in the spirit of him who said: "It is my meat and my drink to do the will of Him that sent me and to accomplish His work"?

2. The Apostle says: "Always abounding." Are the people always abounding in the work to which the Lord has set them? When we ask: "Are the people abounding?" we mean are the people and their leaders, for the officers of the Church are of the people, and remain a part of the people, while set in certain positions of special responsibility. Are our whole people of the Church, is the whole Church abounding always in the work of the Lord? Are they at the work of the Lord not only on Sunday and while at the Lord's table, but throughout the week, in the counting house, in the shop, while laying bricks and nailing on shingles, or doing house-work, abounding in the work of the Lord? Are they abounding in the work of the Lord in youth, in manhood, or womanhood, in old age? No member of the Church is too old to abound in the work of the Lord. No old man with any power left should leave the work of the Lord to younger hands, though he may leave certain forms of it to their hands. Suppose he have mind but no faculty of physical motion, he can pray for the advancement of the work.

We ought all to be abounding always in the work of the Lord. When we may, we should dash at it like charging cavalry. At times we should be fighting doggedly to hold what has been won, as men in the trenches. When attacks are made on the truth and right, we should say: "By the grace of God the attackers *shall not pass,*" like the French at Verdun. When occasion comes for a forward movement and foes stand in the way and faint hearts beat a retreat, we should say: "God has

not put us here to retreat," as American boys declared at Chateau Thierry: "We did not come over to retreat." Those boys gave lives to make democracy safe for the world. We should give our lives fighting the good fight of faith.

III. *What the hindrances to our doing this work?*

Factional spirit in the Church may be a hindrance. Spiritual lethargy is a hindrance, of course, wherever it exists. But Paul did not seem to have these hindrances particularly in mind as he wrote the exhortation to be always abounding in the work of the Lord.

He did have want of steadfastness and unmovableness of belief in the doctrine of sacred Scripture. There were nominal Christians in Paul's day who disbelieved, and other nominal Christians who doubted the cardinal doctrines of sacred Scripture. There were Unitarians who denied the Deity of Christ and taught that man is able to save himself. There were other men affected by Unitarian and other hostile influences, who doubted Christ's Deity and man's spiritual helplessness. There were others who denied the incarnation of the Son of God, babbled about Christ as a mere spiritual power, as an emanation from the Godhead, not regarding him as a person of the Godhead, of which indeed they denied personality, and there were people who denied the resurrection of the Lord Jesus Christ from the dead.

Those who denied or even seriously doubted such cardinal doctrines of Scripture as the Deity of Christ, or his resurrection from the dead, did not know the Lord, and naturally would not do his work.

Throughout the centuries a vicious theology has been hindering abounding in the work of the Lord. The sect, already alluded to, which denies the Deity of the Lord Jesus Christ and asserts that man can save himself has never been much concerned about discipling all nations. Nor have those who do not believe in personal immortality and the resurrection of the body been vigorous propagandists of Christianity among

the heathen, nor effective preachers of even Christian morals. They lack power to avail themselves of one great motive to moral living, i. e., fear of punishment in the world to come for evil done in this world, and hope of reward in the world to come for present well-doing. Pupils in school ought to study because it is right; but if they were made to believe that no reward in increase of power and no reward of any other sort would follow, they would not study. Men, no doubt, ought to do right—ought to serve God just because it is right to serve Him; but few would serve Him simply because it is right.

The Apostle exhorts to be steadfast, unmovable—not of one mind today and another tomorrow; but fixed in the truth of the gospel—in the truth which he taught—fixed in the doctrine of the resurrection. He preached, as he lets us know in the epistle to the Galatians, the absolute gospel, such a gospel that not even an angel from heaven could preach any other without bringing a curse upon himself.

When Christian people bend their convictions of gospel truth to every philosophy falsely so-called and to every theory of science; when they swing away from the teaching that Christ is God as well as man, that he rose from the dead, that the doctrine of the resurrection of the dead is true, that man is saved, if saved at all, by grace through faith; when they swing away from any true gospel doctrine, the work of the Lord is hindered—fearfully hindered.

There are people who change their beliefs as often as their clothes. This was true in Whitefield's day. He said: "You had as well try to measure the man for a suit of clothes as to try to tell what some people believe. They change their beliefs so often." The shifting of doctrinal positions is not peculiar to our age; but in every age it is a hindrance to the spread of the true religion when nominal adherents swing away from its teachings.

But the true religion is not a series of guesses at truth: "We speak that we do know, and testify that we have seen."

"Be ye, therefore, steadfast, unmovable, always abounding in the work of the Lord."

IV. *What the encouragement to doing the work of the Lord?*

Doing the right thing—abounding in the work of the Lord—will bring even in this life its own reward, the approval of a good conscience; and not only so, it will bring ultimately the crown of life which the Lord, the righteous Judge, shall give in that day. Christ lives. He assures us that we shall live, that this corruption shall put on incorruption and this mortal put on immortality. The believer in Christ is to live, serve and enjoy in a state of perfect bliss forever.

"I beseech you therefore, brethren, by the mercies of God, that ye be steadfast; unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

THE CHALLENGE OF THE COUNTRY CHURCH.

By Rev. Henry W. McLaughlin, D. D.,
Pastor of New Providence Presbyterian Church, Raphine, Va.

The 1923 General Assembly of the Southern Presbyterian Church appointed an Ad-Interim Committee on the Country Church composed of Rev. W. H. Mills, D. D., of Clemson College, S. C., as chairman, the writer as secretary, and Mr. F. S. Neel, of Charlotte, N. C. The General Assembly in San Antonio continued it for another year. We have been carrying on an investigation for more than eighteen months with a view to discovering the problems of the Country Church, and how they may be solved, the conditions now existing, and how they can be improved.

In the confines of this article we shall undertake to set down

some of our findings, and to record our convictions as to the way in which conditions may be bettered and the problems solved in the rural communities of our Southland.

The members of the committee were already familiar with country conditions in circumscribed territories, but have had to revise some of their notions after this more extended study. We have investigated by personal visitations, by conferences, and by sending questionnaires to the stated clerks, the country pastors, the Synodical Superintendents, the leading city pastors and others. Last August this committee spent four busy days in conference with the General Assembly's Advisory Home Mission Council at Montreat. We have discovered at least some of the things that constitute a challenge to the Church as a whole and to our ministers and theological students in particular.

1. *The Challenge of a Crying Need.*

This article would be too long if we undertook to make a full discussion of the subject. We will therefore have to be content in confining ourselves to just one of the outstanding problems of the Country Church. It is the problem which is at the base of all the others. *It is to find men who are willing to give their lives to the rural fields.* This is our own conviction sustained by the testimony of the brethren. In a letter from Rev. Brooks I. Dickey, D. D., Superintendent of Home Missions of the Synod of Texas, dated February 13th, 1925, he has this to say: "The chief problem of the country churches to my mind is that we have no men to supply them. In the first place we do not have enough men to fill our churches; in the second place we have practically no men who are willing to go into the country to live. It is my conviction that no church can thrive or grow without a resident minister. Until some method is discovered by which we can get them supplied, I have no light to offer."

Rev. B. R. Lacy, D. D., pastor of Central Presbyterian Church, Atlanta, in answer to the question, "What solution

have you to offer for the country church problem?" writes: "(a) The securing of preachers who will go to the country fields and stay there long enough to do a real work. (b) Organizing of preaching points in the open country instead of at little railroad stations and towns. (c) City churches feeling definite responsibility for contiguous territory; for example, the work around Raleigh, N. C., in the last fifteen years."

Rev. J. H. Henderlite, D. D., Gastonia, N. C., writes: "A more alert and responsive leadership, with a more aggressive and modern program." Hear the testimony of Rev. Samuel M. Glasgow, D. D., pastor of the First Presbyterian Church, Knoxville, Tenn., who had a Home Missionary experience. He says: "Strong co-operation and help from nearby city churches; well built and equipped manses; increased salaries for country ministers; routing more Assembly and secretarial speakers through the country districts and churches; and guiding Seminary graduates into such fields with probability of sustained service there."

Rev. C. H. Williamson, D. D., pastor of First Presbyterian Church, Memphis, Tenn., says: "I see no hope for the country church apart from the leadership of men especially trained for rural life work. It is a community job and we must have a special course of training for such men and women. It has now a missionary call and task."

Rev. Thomas K. Young, D. D., pastor of First Presbyterian Church of Roanoke, Va., in answer to the same question, writes: "(a) Strong, virile preachers of the pure Gospel, only this will supply an accurate vision of life's relationships and responsibilities. (b) Better physical equipment and a larger social program."

Rev. Frederick H. Barron, D. D., pastor of Davis Memorial Church, Elkins, W. Va., a nestor in Home Missions, testifies as follows: "The country school teacher is paid very poorly, and so the country schools take what the others do not want: the minister is poorly paid, and so the country church is penalized in many cases by getting inferior ministers. If

we want to keep the people on the farms let us give them the best doctors, preachers, and school teachers."

Rev. T. P. Allen, Secretary of Stewardship for the Synod of West Virginia, writes that what we need "is a more intensive and productive study of the rural problems in our seminaries, and a more definite effort to commit our ministerial students to the rural church as a life work."

Rev. Oliver G. Jones, D. D., Regional Evangelist Presbyterian Church, United States, Superintendent of Home Missions and Evangelism of the Synod of Mississippi, who is as well qualified by his experience to speak on this subject as any man in our Assembly, says, speaking of conditions in Mississippi: "One hundred and one of our churches are out in the country, nearly every one of which is weak and struggling, many of them only supplied occasionally with preaching. Only one has a preacher for all the time. For the last ten years our country churches have lost in membership and influence, and many of them, though needed in the communities in which they are located, are ready to be dissolved. As to the question, 'What constitutes some of your problems of the country church?' I would say, difficulty of properly grouping them and of securing efficient men who are willing to give their lives to this work.

In this state the preachers of all denominations no longer live with their people of the country churches. They live in towns, and go back and forth to do the work, and this work is for the most part just supplying the pulpit. They are not in touch with their young people enough to direct them or to be of vital influence in the community life.

We should visit the seminaries and lay the call of *the country church* on their hearts, and try to select the best men for the work. We should erect inexpensive buildings, and economize in everything but the personnel of the ministry. If the other synods have anything like the problems that we have, we need to lay our hands on one man whose heart would be in the work, and who would feel deeply his responsibility before God, and let him have as his one work the problems of the

country church. This man could go to the city churches and arouse and enlist their interest in the country church, for before him he would have, in every city church, 75 per cent of its successful professional and business men, those who had been reared in the little country churches. This man could also visit the colleges and seminaries, and keep before the young women and men and our student preachers the call of the country church."

Dr. R. L. Telford, chairman of the Synodical Home Mission Committee of the Synod of Kentucky, after a careful conference with his committee on this subject, writes: "Only a resident pastor can hold together and build up the country church. We find great difficulty in securing pastors for our country churches, as nearly all of our young men want town or city churches."

The above are only a few of the testimonies of our best men concerning a need which challenges. It was this which led the last General Assembly meeting in San Antonio, Tex., to recommend "that the faculties of our Theological Seminaries be urged to stress country work and to dignify it in the eyes of the students, and to lay upon the hearts of our choicest young men the call to consecrate their lives definitely to this sphere of service just as some devoted their lives to the foreign field."

Most men who enter Rural and Home Mission work approach it differently from the way ministers do other fields. The man who becomes a foreign missionary does so because he is a volunteer for that form of work; men who become evangelists do so because they prefer the evangelistic door; ministers who become teachers do so because it is their chosen line of endeavor; and our city preachers occupy their positions because a city charge has been their choice. Many of those who enter Home Mission and Rural work do so because there is no other kind of field open to them. It is not because it is their choice of work; they look upon it as a makeshift until something better opens or as a spring-board into a city pulpit. We will never solve the Home Mission and Country Church problem till we have men in the ministry who will give themselves in a

Christ-like spirit to this field of service. It has been a motto of the Moravian Church in choosing fields for missionary endeavor, "We will go where no one else will."

2. *The Challenge of a Big Opportunity.*

The opportunities of a field do not always consist of the number of people living in it, but upon the percentage of the population not reached by other denominations. The opportunities of a field do not always consist in a large number of people unreached by other churches, but in the number who will hear our preaching. A man may feel that he is going to a field of great opportunity because it has in it 10,000 unreached people, but if he is able to preach to only fifty persons, a community of 1,000 offers an eight-fold bigger opportunity, provided he can preach to 400 of the 1,000. The opportunity of a field does not always consist of the number who hear, but in the potentiality of the lives of those who come under the influence of the minister. Judged by all these standards, the country church is pregnant with opportunities.

As the other denominations get more highly educated ministers, the tendency is to develop the work on the boulevard and neglect the country population. With highly organized methods all of the denominations are doing a more thorough work in the cities, but are more and more neglecting the country. There is a much larger per cent of country homes untouched by any religious worker than is found in the city. On the other hand, it is much easier to get a good hearing in the country than in the city, because there are not so many counter attractions, such as moving pictures, Sunday ball games, parks, etc. There is a better chance of preaching to 40 per cent of the population in the country than to 5 per cent in the city.

The country boys and girls today are the leaders of thought and action in the progress of the world tomorrow. Some months ago a picture of President Coolidge and his Cabinet appeared in the Literary Digest, and of the men in this picture all were reared on a farm in the open country except Charles Hughes,

Secretary of State. Mr. Hughes is the son of a Baptist minister.

A few years ago Judge A. G. Dayton, who was on the Federal bench in West Virginia, told me an interesting tale of his days in Congress. One day when he found that the janitor had installed some liquid soap in the members' lavatory, he remarked, "This looks like home-made soap." Another Congressman then said, "What do you know about home-made soap?" He answered, "I know all about it; I made it when I was a boy." He said this led to a comparison of notes, and of those present at the time, among them being the chairmen of nearly every leading committee in Congress, it was found that they all hailed from the country and had made home-made soap excepting one.

Who can estimate the influence of the Scotch preachers, Rev. James Thomas and Rev. Archibald Campbell, upon the construction of our American institutions and the establishment of the Federal Constitution. They were the teachers and spiritual advisors of the country lad, John Marshall. Senator Albert Beveridge, in his monumental work of four volumes on John Marshall, says: "Lucky for John Marshall and this country that he was not city born and bred; lucky that not even the small social activities of a country town drained away a single ohm of his nervous energy or obscured with lesser pictures the large panorama which accustomed his developing intelligence to look upon big and simple things in a big and simple way." When John was about twelve to fourteen, James Thomas lived in the home of Thomas Marshall. Mr. Beveridge says: "The young Scotch deacon returned Thomas Marshall's hospitality by giving the elder children such instruction as occasion offered, as was the custom of parsons, who always were teachers as well as preachers. We can imagine the embryo clergyman instructing the elder son under the shade of the friendly trees in pleasant weather or before the blazing logs in the great fireplace when winter came. While living with the Marshall family, he doubtless slept with the children in the half-loft of that frontier dwelling." The preachers who min-

ister to the lads and lassies in the country today shape the destinies of the nation of tomorrow. If Samuel Davies had not preached to a country boy by the name of Patrick Henry, American history might have been far different from what it is.

Our investigations show that 63 per cent of our leading city preachers come from the country churches, and about 42 per cent of the city elders and 39 per cent of the city deacons. At the present time about 63 per cent of our population is urban and 37 per cent rural. There is spent in the city churches about six times as much money for physical equipment as in the country, and over four times as much is paid for pastors' salaries in the cities as in the country. There is no way to measure the efficiency of the men laboring in the cities with those laboring in the country, but it seems that most of the strong men go to the city. Just about half of the candidates for the ministry today hail from the country. It takes six times more money in physical equipment, four times more in pastors' salaries, and no one knows how much more diligent work to produce one candidate for the ministry in the city than in the country. Is not this true in other dividends of the Master's Kingdom? The country field offers a challenge of a big opportunity. Where will you invest your life?

3. *The Challenge of a Difficult Task.*

The charge has been made that young men are deterred from entering the ministry because of the hardships, deprivations, and small financial remunerations of a minister's life. I believe it is a slander on the young manhood of the Presbyterian Church. We cannot think that the men who answered the call four million strong to give their lives on a foreign field, for Country would be thus deterred from entering the service of the Church. They did not ask, "Will I have an easy time?" "Will I be cold or hungry or tired?" or "How much money will my country give me?" No, they said, "My life belongs to my country and I am willing not only to suffer, but to die if need be." A young soldier who had his arm torn from its

socket heard some one say, "What a pity he lost his arm," and his answer was, "I did not lose my arm, I gave it for France." A true man loves the challenge of a difficult task.

There are real hardships in the country and Home Mission fields, and there is no use in denying it. This should appeal to rather than to deter a minister of Christ. When one of our greatest ministers had just accepted a call, he said to me, "I accepted this call because I was told that it is the most difficult field in our Assembly." Red-blooded American men like the challenge of a hard job. These hardships belong to the average country and Home Mission field, and not necessarily to a favored church like the one of which I am pastor. The isolation from other ministers, scattered population, multiplicity of preaching points, bad roads, poor schools, belated mails, lack of cultural environments, want of the help of a trained leadership, poor and tardily paid salary, constitute a few of the rural hardships. The country preacher may have to feed his own horse, mend his own car, or milk his own cow, and some have done the family washing. He may be compelled by stern necessity to discover that there is as much fun in wielding an ax as a tennis racket, and that a garden hoe is as much of a muscle builder as a golf-stick. It takes a brave man to face all of these, but when you stop to analyze them, they are the things that constitute part of a need. Many of these very conditions can be improved by the work of the minister himself. The hardest thing to bear is the stigma of being a "Home Mission" or "country" preacher. The return of a foreign missionary is something like that of a conquering hero, and the city preacher gets in the headlines on the front page of the newspaper, while the doings of the country pastor, if noticed at all, are crowded down among the death notices. All of these things are terribly galling to the man who is in this kind of work just because he can't help himself, or because it seems that he is not wanted in any other place. It is quite different with the man who has consecrated his life to this form of service as a good soldier of Jesus Christ. Such a one, like the

Apostle Paul, will glory in his necessities. There is a halo about a service that is done in sacrificial love for Christ.

There are home missionaries and country preachers whose eyes are so occupied with the task to which they feel divinely called, that they cannot see the difficulties and hardships. They are happy in their work. They are the men who have given their lives as definitely to this form of service as others have to the Foreign Field.

Following the footsteps of his sainted father, who saw Mt. Carmel Church in Virginia under his ministry grow from a feeble band to one of the greatest country churches of the Assembly, Rev. Harry Hamilton, of Texas, has refused many invitations to move. He replies, "God called me to be a home missionary."

Probably the most thrilling moment of the recent convention of the "Men of the Church" in Roanoke, was when Rev. Frank E. Clark, who has for seventeen years been a home missionary in Buchanan County, Va., with the thrilling accents of an oratory born of conviction, said, "I would rather occupy the position of a home missionary in Buchanan County than occupy any pulpit in the land. I would not exchange places with any man I know."

The real solution to the rural problem is for men of ability, recognizing the needs, the importance, and the hardships of the task, to give themselves to it. It is sometimes difficult to get the country churches to call men of real ability, for they say, "He will not come to us, and if he comes he will not stay." One of our largest country churches recently called one of our ablest young ministers just because it was learned that he had definitely consecrated his life to the work in God's open. The problems of the country church will be solved when, and only when, a sufficient number of our best men so devote their lives to it because they have the conviction that it is the mind of the Master for them.

EFFECTIVE EVANGELISM IN THE LIFE OF THE CHURCH.

By Rev. Charles H. Pratt, D. D.,

An Address Delivered at His Inauguration as Professor of Missions and Evangelism, Presbyterian Theological Seminary of Kentucky, Louisville, Ky., Sept. 24, 1924.

Is a deep and real return to Christ near at hand? I mean one that has a lyric quality, a joy, an abandon such as our generation has not known. Does not the history of Christ's Church in the world entitle us to believe that a day will come when perhaps not all God's people will be prophets, as Moses desired, but when at least there shall be a song in the hearts of a great multitude?

The Church has been likened, in this generation, to men going through a dark underground passage. Here and there seem to be forms that intend them harm, and strike out at them. It may be they are only other wayfarers like us trying to find the way home in the gloom. At length the wayfarer emerges to find overhead an arching sky and the aspect of a friendly shore. The Church of Jesus Christ has been in a long night. A time when something speaking in the name of Science and Business has, it seemed, bidden man live by bread alone. Every day makes clearer that we shall either live by the living Word of the living God, or else there will not be even bread or the desire to eat. The husks of Materialism have been tried and found wanting.

I do not say that this great and lyric return to Christ, when once again churches and cathedrals will not hold the worshippers, is just at hand, but I say it is coming; that many in all walks are looking for and expecting such a time.

The literature of our time indicates it. Whether in the daily paper, the novel, or the more serious book, religion is the one insistent and ever-recurring theme. The frank and avowed pessimism of those writers and magazines where Christ is reject-

ed is itself an evidence that a return is near. The most popular themes in the theatres are religious ones.

Science and its son, Industrialism, for the first time has a look on its face that seems to ask: "Am I leading the race, as I supposed, to the Promised Land or out into a wilderness without Immortality and God; there to die?"

The fundamental note of our age is the cry for reality—for reality in religion. It rebukes all pretence and self-deception—all sham and hypocricy. It insists that faith shall be tested by works; that character shall correspond with profession.

There is need that once again there should come into the Church of our Lord Jesus Christ a deep and vital yearning over the souls of men. Paul could not be accused of being over-emotional. Yet, he said to the Ephesian elders that he had served the Lord among them with many tears; and that in fact for three whole years, night and day, with tears he had sought to lead them to Christ. Of our Lord, it is said that when He beheld a certain city, He wept over it. Of Him, too, it was said that He "offered up prayers and supplications with strong crying and tears." Much of our preaching and church service is too decorous. We are too icily regular for the Holy Spirit to work unfettered. We are too quiet. There is no passion—no deep yearning over men and women lost today, as truly lost as when the light of Christ first fell upon this world. Can we speak to men of the Cross of Christ without emotion swaying us; of His death for us and our salvation; or appeal to men to yield to Him without a light that never was on land or sea filling our hearts and shining out in face and word?

Evangelism has been brought into disrepute and sometimes into positive antagonism by the methods used in some campaigns. There has been too much of what was evidently man-made. Methods in great campaigns have been hasty and unwise; often failing to bring converts into connection with a church. Many churches feel that no permanent good came to them in return for all the disarranging of their regular work. Financial aspects of many evangelists have been entirely too prominent. There has been too much cheap clap-trap, and too

much obscurantism. While we should thank God that He has raised up great evangelists from age to age, and sincerely rejoice in the many brought to Christ through their meetings, we should never think of this sort of work in advancing the Kingdom of God as other than a special kind. The method God has most used and honored in the past and is blessing more and more in our day, and the kind of work upon which the Holy Spirit sets the seal of His approval, is that where every pastor will go to the help of a brother pastor, or himself conduct the services in his own church; and perhaps, best of all, where without any sort of special services there will be a steady stream of men, women and children coming into the church through day to day personal touch and soul winning.

We are to learn anew that scholarship is not an unfitting for an evangelistic ministry, but the best fitting. Learning that does not lead a minister to a deeper conviction of the need of all men, without regard to their social, intellectual or financial standing, and of Jesus Christ and Him crucified, has not been true learning. It has not been a fitting, but an unfitting. Whatever view the world may hold, for us there is one God—no more, one Lord—Jesus Christ; and that life comes through Him and through Him only.

We are to hold up to worthy scorn the very idea that an evangelistic service can be put on a lower basis than any other service. We are not to ordain men to evangelistic work whom we think incapable of doing regular work in the ministry. The necessity and urgency of New Testament Evangelism in all its richness and passion is to be set again on the highest plane, and at the forefront of all our plans. To this work our seminaries are to train men as the very flower and fruit of their lives; remembering the words of our Lord Jesus that He said of John, "He was a burning and shining light"; and the words of John about Jesus Himself, "He shall baptize you with fire." When the Holy Ghost with fire falls upon ministers, men will be born into the Kingdom of God.

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BOOK REVIEWS

Any book noticed in these pages may be had at publisher's prices from the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Texas.

THEOLOGY.

SOME OPEN WAYS TO GOD. *By Walter Russell Bowie*, Rector of Grace Episcopal Church, New York City. Charles Scribner's Sons. Pp. 235. $1.50.

In this the volume the author is writing upon a deeply interesting subject. He has a pleasant style, rich and flowing, perhaps at times too verbose for the discussion of theological questions. The book,

however, is attractive, and will be read with interest by students of present-day theology. It is difficult to understand the author's real position; although it is perfectly obvious that he is in sympathy with modern liberal thinking on religious subjects. In treating "Open Ways to God" he discusses in his first chapter "The Need of Religious Conviction," by which he recognizes "the necessity for creedal certainties." These are necessary for "the preservation of moral integrity; the revelation of the spiritual beauty which is the spring of hope; and the gift of courage." Of course the value of the virtues of "moral integrity," "hope," and "courage," must be appreciated by all; but one finds himself wondering why the author omits to mention conviction of sin and the need of forgiveness in the hearts of men who desire to find God. The following chapters, four in number, are devoted to "The Reality of God for Personal Experience"; "Jesus Christ"; "The Indwelling Spirit," and "Why Belong to the Christian Church?" While we cannot by any means agree with the writer's views, in the discussion of which we are more disappointed in what he fails to say than in what he says; we are at a loss to know what he himself really believes. We do not find any reference to the supernatural revelation of the Gospel of Christ as one of the "Open Ways to God"; and we are unable to discover that in the discussion of "Jesus Christ," "The Indwelling of the Spirit" and "Why Belong to the Christian Church," the author had added anything of value to the ordinary views held by Christian people upon these subjects. Holding as he does—if we interpret him aright—to the theory of evolution as applied to the material world and to man, we can understand why he should urge as the first important "Open Way to God" the study of one's own individual experience; but this means that life everlasting begins naturally in the experience of the inner man rather than in a supernatural revelation from God, and the soul develops slowly in itself the greater truths of the Christian life. We would not for a moment consent to misinterpret Dr. Bowie's position in this beautiful book, and we warmly appreciate many of the eloquent and inspiring messages in it; but, take it for all in all, we must confess that his theological position is a puzzling enigma. He is at times severely critical of the views of conservative scholars and Christians; and yet he leaves the impression that to his mind it is possible for the most advanced thinkers and the most conservative thinkers to live together in peace in adherence to the great creeds of the Church and in worshipping the same God and Father of us all.

RUSSELL CECIL.

Richmond, Va.

IS GOD LIMITED? *By Bishop Francis J. McConnell.* The Abingdon Press. Pp. 297. $2.

The author discusses the limitations of God in relations to the physical universe, in relation to the world of men, and in relation to any restrictions inherent in the divine personality itself. It is a very timely discussion. Especially since the war theologians, philosophers, and even writers like H. G. Wells have been raising the question as to whether God is finite and limited. Bishop McConnell has written in a most scholarly, interesting manner. The strongest part of the book is that in which he deals with the philosophic aspect of the divine limitations. He shows a wide acquaintance with the best modern thought, and an ability to criticize current speculations with keenness and accuracy.

The theological side of this book is not so satisfactory. Whenever the author leaves the traditional path, he seems to get lost in the strange by-paths of liberal speculation. He contends that freedom in man necessarily limits the divine power and purposes. In holding that a miracle is the emergence of a higher though unknown law of matter or spirit he overlooks the fundamental, evidential value of a miracle as a testimony to the direct action of the divine Spirit on matter. In rejecting the dogma that pain was sent as a penalty for sin, the author gives up the only light that has ever been thrown on an otherwise inscrutable problem. All in all, however, this is a strong, stimulating book, and one that will well repay serious consideration.

CECIL V. CRABB.

Clarksdale, Miss.

THE HISTORICAL JESUS. *By Charles Piepenbring, Th. D.* Translated by Lillian A. Clare. The Macmillan Company, New Yofk, 1924. Pp. 224. $2.25.

This is a radical and rationalistic treatment of the life of Jesus, by a French Protestant Theologian, in which the author indulges in eliminating from the Gospel narratives everything that in his judgment is not strictly historical. He confines himself almost exclusively for his material to the three Synoptic Gospels, rarely referring to the fourth Gospel, and never for historical information. His book is really based upon Professor Loisy's Synoptiques, and upon the writings of such German scholars as Holtzmann, Wendt, Wernle, Weber, and others; but he insists that the Frenchman Loisy is equal in his scholarship to any German. Following his brief history of Jesus he gives a long historical comparison between the religion of Jesus and the Taoism of Laotze, the Chinese philosopher, who was

a contemporary of Confucius, in the Sixth Century Before Christ, taken from the German Grill's book on Laotze; also a comparison between the religion of Jesus and the teaching of the stoic Philosopher Epictetus, taken from the work of the German Bonhoeffer: and arrives at the conclusion that the doctrines of the three—Laotze, Epictetus and Jesus—should be classed together. Though he is willing to admit the superiority of Christianity, he cannot discover that it has much advantage over Taoism or Stoicism. To quote his own words: "This exposition of Taoist and Stoic doctrines clearly shows that if we agree to admit Divine revelation, we can no longer limit it to the Bible or to Judaism and Christianity; we must enlarge its scope until we arrive at the idea of universal revelation, for there is no absolutely essential difference between Biblical and ecclesiastical teaching and the two systems in question."

This book would be of no value to the ordinary reader, but a positive disadvantage. In the hands of a Christian scholar, however, it would put him in possession of the results of extreme modern rationalistic criticism.

RUSSELL CECIL.

Richmond, Va.

CHRIST THE TRUTH. *By William Temple, M. A., D. Litt.* The Macmillan Company, New York. Pp. 341. $2.50.

Many books are worth reading only that the reader may know what other people are thinking and teaching. Particularly is this true of those dealing with philosophical and religious themes. It is refreshing to get hold of one that really tells you something. The Bishop of Manchester has placed the reading public under renewed obligations to him in the publication of Christ The Truth. It is a most satisfying book. The writer begins with an inquiry into the nature of reality. He finds the supreme value of the world in human lives in whom God dwells. Theism is declared to be the only theory of the universe that explains it. About one-third of the book is taken up with these discussions in which a rational basis for religious faith is established. The outstanding truths of the Christian faith are then taken up and their philosophical implications outlined. The book is thoroughly evangelical. It is constructive throughout, there being only a minimum of criticism of views divergent from those of the author. It is characterized by mental penetration, and discrimination, and is deeply spiritual in tone. In discussing the Deity of Christ the writer laments the raising of the question as to whether Christ differs from good men in kind or degree. He thinks that question confusing. But he adds: "If the question means, Is a

perfect man ipso facto God? the answer is No. Nothing that happens to a creature could possibly turn him into his own Creator." It is declared to be a shallow psychology that separates sin from the sinner in teaching that God hates the sin but not the sinner. "My sin is the wrong direction of my will; and my will is just myself so far as I am active. It cannot be said too strongly that there is a wrath of God against me as sinning."

For those who are interested in the philosophical aspects of religion, I do not know of a more satisfying book.

A. F. Carr.

Savannah, Ga.

The Significance of the Cross. *By George H. Morrison, D. D.* George H. Doran Company, New York. Pp. 72.

This little book is made up of the outlines of lectures delivered at Wellington Church, Glasgow. The subjects treated are, "The Significance of the Cross for Jesus," "The Significance of the Cross for God," "The Significance of the Cross for Man."

One would not expect a full treatment of these subjects in so small a compass. The author has given splendid outlines of his subjects. An idea of his belief concerning the Cross is given in one of his short paragraphs: "Christ through the shedding of His blood takes away our sins—secures the forgiveness of the sinner—effects a reconciliation between man and God—is empowered to intercede for us in Heaven—obtains for us the Holy Spirit."

The book would not satisfy one desiring a thorough discussion of the significance of the Cross, but any one desiring a brief statement will find the same in Dr. Morrison's discussions.

Chas. L. King.

Richmond, Va.

Quiet Talks About the Healing Christ. *By S. D. Gordon.* Revell. Pp. 218. $1.25.

The theme of this winsome book appears, with slight variations, at the head of each chapter. Here it is quoted from Chapter V, entitled, "How Far May Christ's Healing Be Expected? Christ's Giving and Man's Taking":

"It is Christ's will that we be pure in heart, intelligent in understanding, well-balanced in judgment, in the grip of a noble purpose, flamed by a strong passion, strong and well in body, and in that touch of heart and understanding with Himself where we can reach out and take all His Pierced Hand is now reaching down to give."

Dr. Gordon says that he did not set out to write a book, but was trying to get his own feet on a difficult bit of pavement. But his direct preparation for writing has taken eleven years. The result calls us to study, meditation, prayer. If some of the fathers had turned their attention to this subject three quarters of a century ago, we might have less systematic theology on our shelves, but we should also have less Eddyism and similar aberrations in our communities.

WILLIAM T. RIVIERE.

Cleburne, Texas.

JESUS CHRIST AND THE HUMAN QUEST. *By Edwin Lewis.* The Abingdon Press, New York and Cincinnati. Pp. 388.

Dr. Lewis is Professor of Systematic Theology in Drew Seminary. His book is an interpretation of Christian teachings in the light of present-day trends of thought. It is written in a vigorous style, which is always straightforward. There is an entire absence of the evasiveness which seeks on the one hand to produce an impression of much liberality, while on the other hand carefully avoiding anything definite enough for the heresy hunter to lay his fingers on. Psychology is given a prominent place in the discussions. The reasoning is always interesting, usually plausible, and sometimes compelling with the ring of finality. I suppose the author would be classed as a liberal conservative. He holds to the trustworthiness of the Gospel narratives. The Atonement is represented as a revealing of God to men, and of sin in its relation to God. When the sinner sees God thus revealed, he repents of sin and is forgiven. The Kenosis is rejected. Christ's humanity is emphasized, while He is declared also to be truly God. Luke is interpreted as not necessarily teaching the Virgin Birth, and an open mind on that subject is allowed. The book is worth reading, and studying. It is a real contribution toward a restatement of Christian Theology in the thought-forms in which men are thinking today.

A. F. CARR.

Savannah, Ga.

THE HOLY SPIRIT AND THE CHURCH. *By Charles Gore, D. D.* Charles Scribner's Sons, New York. Pp. 366. $2.25.

Dr. Charles Gore is the outstanding conservative theologian of England, and by his sound, scholarly and constructive championship of the Scriptural faith has rendered a great and lasting service to the Church. "The Holy Spirit and the Church," along with his "Belief in God" and his "Belief in Christ," cover the entire field of theology, and by their excellence deserve a place in the library of every

minister. In these volumes Dr. Gore set himself the task of showing that the Catholic faith, the faith of the creeds, is a reasonable faith which can be maintained without appeal to the authority of Scripture. He has succeeded beyond measure in this undertaking in that he shows convincingly that the Christian religion strikes its roots deep into human life and need.

The volume under review is for the most part concerned with the Church which, in his view, is the body of the Holy Spirit, the medium through which the Spirit performs His work in the world. We must keep in mind that Dr. Gore is an Anglican and writes from that standpoint, so we may expect to find many things that will not be in agreement with our Presbyterianism. The Church is highly exalted as an institution founded by God, and refounded by Jesus Christ. While we do not accede to all Dr. Gore has to say of the Church, its sacraments, its ministry, nevertheless it is refreshing to read a book that does due honor to the Church in these days when the tendency is to disparage the Church. I quote an interesting sentence as to the relation of the Church to the Scriptures. "Thus it is a matter of constant assumption that the standard of sound doctrine, to which the Church must always conform, is to be found in the Old Testament as supplying the foundation on which the Church is built, and in the New Testament as containing the teaching of the Apostles, who were commissioned to deliver the faith in its fullness once for all."

This is a great constructive book that no one can read thoughtfully without deriving much profit. While the Presbyterian will disagree with much that is said in the book; yet he will be edified by its spirit, encouraged by its faith, and have his wits sharpened by its arguments.

JOHN C. SILER.

Fishersville, Virginia.

PRESENT TENDENCIES IN RELIGIOUS THOUGHT. *By Albert C. Knudson, Theol. D.* The Abingdon Press, New York. Pp. 325. $2.

ACUTE AND CHRONIC UNBELIEF. *By Albert Clarke Wychoff.* Fleming R. Revell Company, New York. Pp. 218. $1.50.

These two books are of unusual value for the minister. Their theme is the religious thought of the present day, and they give much assistance to the preacher in directing him to the truths to be stressed in meeting the trend of the modern mind. Positive truth must be preached, but that truth must be well directed; hence the value of such books as these.

Dr. Knudson, author of "Present Tendencies in Religious Thought," is Professor of Theology in Boston University. His new book is made up of five lectures given at DePauw University. Dr. Knudson shows a comprehensive knowledge of and thorough grasp of his subject. The scope of the book is best shown by the chapter headings: 1, The Modern Thought World; 2, The Problem of Biblical Authority; 3, Experience as a Basis of Religious Belief; 4, Reason as a Basis of Religious Belief; 5, The Social Gospel and Its Logical Implications. The chapter on the Social Gospel is the sanest and best balanced discussion I have seen.

Dr. Wychoff in his "Acute and Chronic Unbelief" performs a real service in interpreting for us the unbelief of our day from the standpoint of psychology, of which he is a master. Dr. Wychoff is Professor of Psychology of Religion in Biblical Seminary of New York. The book falls into three divisions: Part I, Unbelief or Sub-belief, Part II, Super-belief or Misbelief; Part III, Normal Religious Belief. In this book the modern cults, Occultism, Spiritual Healing, etc., are treated in Dr. Wychoff's thorough fashion.

These two books are to be commended to all interested in the trend of modern thought.

JOHN C. SILER.

Fishersville, Virginia.

MAKING A PERSONAL FAITH. *By Bishop William Frase McDowell.* The 1924 Merrick Lectures, Ohio Wesleyan University. The Abingdon Press, New York and Cincinnati. Pp. 155. $1.

A small book in which an easy style presents the results of hard mental and spiritual toil. An attractive treatment of essential Christianity, very different from scholastic apologetics and unusually well adapted to thoughtful college men and women of today.

WILLIAM T. RIVIERE.

Cleburne, Texas.

RELIGIOUS EXPERIENCE. *By R. H. Fisher, D. D.* George H. Doran New York. $2.25.

This book was read by the reviewer while on the train on a long and tedious journey. But time and space were both forgotten in the charm of the book. He unhesitatingly commends it to all who are interested in a helpful discussion of the many elements that enter into the making of that thing we call "Religious Experience."

ERNEST THOMPSON.

Charleston, W. Va.

THE VIRGIN'S SON. *By John B. Champion.* The Bible Institute Colportage Association. Pp. 160. $1.25 net.

The author in a very popular, interesting manner discusses the fundamentals of the faith. The great subjects are ably treated. The spirit of the book is good. There is none of that bitterness, that supreme dogmatism, that utter disdain for the views of others that characterize some discussions of Modernism and Fundamentalism.

CECIL V. CRABB.

Clarksdale, Miss.

PHILOSOPHY.

THE SUPREMACY OF THE SPIRITUAL, Essays Toward the Understanding and Attainment of Spiritual Personality. *By Herbert Alden Youtz, Professor of Philosophy of Religion and Christian Ethics, Oberlin Graduate School of Theology.* The Macmillan Company, New York, 1924. Pp. 183. $1.75.

This book is "a written protest against the skeptical doctrine that religion is a purely psychological matter." This sentence is quoted from the publisher's statement in regard to Dr. Youtz's volume. This is certainly an exalted purpose, and it is encouraging to the reader when he takes this volume in hand. But he does not read far until he discovers that the author is an advanced Modernist; and that, while he is contending for the "Supremacy of the Spiritual," he does not deal with the Gospel of Christ as a supernatural revelation from God. We find the following words in his introductory chapter: "The supernaturalistic way of treating the spiritual life no longer convinces thoughtful modern-minded people." Thus he informs us that he proposes to deal with the spiritual life from an entirely different point of view. In the same connection, however, he adds this remark, "and the naturalistic way, in the name of 'scientific method' of treating the spiritual facts, is based upon pre-suppositions and preferences of method which stultify or deny the spiritual, and end up in materialism." The author contends earnestly against the pure materialistic philosophy; and yet he refers man's spiritual life to some kind of creative personality. "The awakening of soul-life, individual and collective, imparting to man a lively sense of the world and power of personality, is the supreme task of the teacher and the preacher who would regenerate society. We must teach people to regard great religion and great morality as formidable achievement, rather than as mere biological processes." It thus appears from his point of view that the religion of Christ is not a revelation; but an achievement. This achievement, it is true, is not due to mere

biological processes; but to the power of personality. "We register here our conviction that the under-estimate of personality is the chief defect in current materialistic theories of life, and that the largest estimate of personality alone can exorcise these skeptical tendencies. Nothing else will do so much to render our ideals and spiritual philosopies impregnable as a sounder psychological amount of personality and its powers." "As a form of experience the spiritual is an invincible fact. In this respect religion is like science. The ultimate appeal of both is to experience." The writer says a great many good and true things about the reality and supremacy of the spiritual; but when he comes to deal with the origin of spiritual life and its development he fails to satisfy the thoughtful mind. He says, "We need Jesus for His creative spiritual vision, and His creative spiritual power, to make the sluggish blood of the race tingle with heroism. The lever of Christianity is not a supreme Power, but a Supreme Personality. We need Jesus, because He is 'man's best Man'; and because intercourse with His elevated personality, dynamic with spiritual energy, furnishes the most effective stimulus to spiritual achievement." "The Deification of Jesus as the Divine Christ is the historic outcome of the effort of the best minds of many ages to account for their sense of wonder in the presence of Jesus."

It is hardly necessary to add that the author of this book has nothing to say about the atoning work of Christ for our sins, and that the great facts of the gospel are uniformly spiritualized, the resurrection with the rest. We close with this sentence from the last chapter: "Spiritual religion is simply the way to live with one's full nature, obey the moral laws, to live, and to become aware of one's vital relationship to the pulsing life of the living world. Religion is the realizing of life's forces, the moral discovery of that inner-spring, life filled with the fullness of God." We have concluded that the best way to acquaint the readers of "The Review," in a brief space, with the character of this book is to furnish the foregoing extracts in the author's own language. It must be obvious to all that he is preaching a different gospel from that found in the New Testament.

RUSSELL CECIL.

Richmond, Va.

RELIGION AND THE MIND OF TODAY. *By Joseph Alexander Leighton, Ph. D.* D. Appleton and Company, New York. Pp. 372. $2.50.

"Greeks seek after wisdom." This book is one of the finest examples of the Greek mind in our modern world. Dr. Leighton is the Professor of Philosophy in the Ohio State University and is the author

of a splendid work on the history of philosophy entitled, "The Field of Philosophy"; but this book under consideration could just as well have been written, so far as its basic philosophical and theological principles are concerned, by a professor of philosophy in the University of Athens in the closing years of the first Christian century. The book is purely rationalistic. Its basic religious conception is the immanence of God, which, of course, carries with it the discarding of all evangelical truth. The author does not hesitate to say that "Dualistic supernaturalism is, for the modern mind, as dead as a doornail." However, he disclaims Pantheism, and calls his view "*Panentheism*," which means that all finite beings are in or dependent on God and not that God simply exists distributively to all finite beings." In a note he calls his philosophical position *dynamic idealism*. God is the cosmic spirit. "Science," he says, "has no use for the conception of a First Cause existing antecedently to the creation of the natural cosmos and continuing to exist outside the cosmos he has created." If this be true, then science and the Scriptures are at variance; but there is held out in this book a sort of vague notion of a vague transcendence, as though immanence alone were not entirely satisfactory. From the reading of this book I have received the impression that the philosophy of the author and his religion do not square. He appears to be placing a practical burden on his rationalistic religion heavier than it can bear.

The book has its distinct values. It is without doubt a fine development of the Modernistic philosophy of religion, and to any one seeking such I heartily commend this volume. The book teaches the value and necessity of religion, and in this connection the preacher will get many helpful ideas. Possibly the greatest value of the book is its keen and discriminating criticism of the foibles and fancies of our age. The chapters on "The Recrudescence of Paganism," and "Religion and Social Progress," have much practical value.

JOHN C. SILER.

Fishersville, Virginia.

PROBLEMS OF BELIEF. *By F. C. S. Schiller.* George H. Doran Company. Pp. 194. $1.25.

This is a book that will stimulate thought in the mind of the reader. The author classifies and analyzes the various types of belief —implicit, debatable and half beliefs, dishonest beliefs, make-beliefs and fictions. He develops the well-known position of Humanism that truth is not fixed and absolute, but relative to human interests, choices and desires. The true is that which works. The Christian philosopher cannot accept these pragmatic estimates of value, but

he can recognize such good points as that truth makes its appeal not only to the intellect, but also to the will and emotions, and that faith counts in science and philosophy as well as in religion.

CECIL V. CRABB.

Clarksdale, Miss.

METAPHYSICS OF LIFE AND DEATH. *By W. Tudor Jones.* George H. Doran Company. Pp. 202. $1.25.

The author attempts to construct metaphysics of religion upon the well-known idealistic lines laid down by such men as Hegel and Bradley. Man in his interpretation of the universe passes through the various stages of sensation images, memory, and the universal concept—in other words, from things to thoughts up to the Absolute Idea, which is God. The fundamental weakness in this idealistic construction of religion is that when we have reached God, we have only an empty abstraction, a barren universal, a cold abstract unity. The heart cries out for a living, breathing, Fatherly Personality, and the idealist gives it an abstract unity. God becomes merely the conserver of moral and spiritual values.

Yet there is much that is stimulating in this idealistic conception of religion. Surely it is bracing and stimulating in this age when Materialism and Naturalistic Evolution hold sway. Of these noble attempts of idealism to find God by pure thought or through spiritual values, we may truly say, "Verily, thou art not far from the Kingdom of God."

CECIL V. CRABB.

Clarksdale, Miss.

THE PROBLEM OF IMMORTALITY. *Studies in Personality and Value. By T. S. Tsanoff, Ph. D.* The Macmillan Company, New York. Pp. 418. $2.50.

The author of this volume is professor of philosophy in Rice Institute, Houston, Texas, and of Slavic origin, judging by his name. It is a serious and learned discussion of one of the oldest and most important problems of philosophy. He quotes from an extensive list of treatises on the subject from Plato to James, Royce, Bosanquet, etc.

The book is more of a history of the problem, and of the manner of approach to it and the nature of the arguments for it, than a strong and convincing argument in behalf of human survival, such as one finds in James, Royce, Fiske, and Fosdick. He traces its origin to the dreams and ghosts of primitive man, and follows its course through Greek philosophy, mediaeval theology, and modern science

and metaphysics. Special attention is given to Plato, Dante, and Kant.

Professor Tsanoff demonstrates very clearly that only an idealistic philosophy furnishes the foundation for a rational faith in the immortality of the soul. Materialism, Positivism, and Pessimism afford no hope nor comfort. He has scant respect for some of the traditional arguments, such as that from the simple and indissoluble nature of the soul. Kant demolishes this mystical line of reasoning. We can never penetrate to the-thing-in-itself.

In the end Dr. Tsanoff rests his case entirely on the *moral* argument.

Personality is of intrinsic and inestimable worth. Moral character is our supreme value, and it must be answered, if this is a rational universe, as science is more and more proving it to be. Moreover, the moral life is essentially one of effort, striving, and aspiration; ever advancing, but never attaining its goal; and such a life of endeavor and aspiration demands eternity for its full realization.

To Professor Tsanoff immortality appears to be only an interesting problem, and his book will appeal to those who are interested in its history, and who care for a calm, and detached discussion of the subject; but for those of us to whom eternal life is a passion and a necessity of the religious nature, there are numerous other works which will be more satisfying.

H. B. SEARIGHT.

Washington, N. C.

CULTURE AND RESTRAINT. *By Hugh Black.* George H. Doran Company, New York. Pp. 350. $2.

A new edition of this book should be welcome. The reviewer read it many years ago in its first edition, and the impression in the re-reading was that its fine message is still worthy of a respectful hearing.

"Culture and Restraint" should be read with Matthew Arnold's "Culture and Anarchy," as a companion volume. Perhaps the latter essays should be read first. Matthew Arnold's essays are a protest against what he conceived to be a too unyielding Protestantism which, as he saw it, robbed life of beauty and thought of content. To justify his position he created—"created" is not too strong a word—the Hebraism versus Hellenism tradition. It has remained with us since. Everything sombre is attributed to the Hebraic type of mind; everything beautiful, creative and joyful is characterized as Hellenic.

The research work of Professor M. Robin has done much to dissipate the foundations of this hard and fast dualism. And Dean W. R. Inge has made sufficiently clear the unreliable premises on which the lines of Christian continuity have heretofore rested so far as the Greek element is to be traced in it. (The Legacy of Greece, Chap. II.) But even so, this work of Professor Black's anticipated more recent researches in pointing out the essential fallacy in Arnold's syllogisms.

The motto of the Greeks, like the motto of the later Renaissance which revived interest in them, might be taken as: "I am a man, and nothing that is human is foreign to me." The Greek is, accordingly, praised without reservation for his healthy human interests and his sincere effort to dignify the instinctive. He is regarded as superior to the Hebrew, who, it is assumed, distrusted life and its interests and inaugurated asceticism. If the Hebrew was marked by "strictness of conscience," the Greek was marked by "spontaneity of consciousness."

The error in placing the Greek and the Hebrew in two separate and independent compartments of thought and feeling is strikingly shown by Professor Black. It requires no great familiarity with the Hebrew Scriptures to point out how keen his sense of the beautiful, how fully he understood the delights of the senses.

But readers of Dean Inge's writings on the mystics know how he points out with unerring references that asceticism was taught by the Greeks and widely practiced throughout the Hellenic world. If the Hebrew erred it was in that his doctrine of constraint may have had too severe a measure at times. But that he did have a philosophy of constraint is amply justified by the excesses to which they went who placed indulgence in unmeasured freedom. If ever the Greek needed anything they needed the illuminating light of the Hebrew conscience. Nor did the Greek philosophers hesitate to say as much.

It is an old and a dangerous as well as a gross misrepresentation of Christianity which makes it a joy-killer and defeatist as to life's happy issues. It is a true representation of Christianity which interprets it as a doctrine of constraint—a constraint which conserves the best and is foe to the worst; it offers a constraint which secures freedom. Its "strictness of conscience" is a guarantee of "spontaneity of consciousness."

GEORGE LANG.

University, Ala.

SCIENCE.

THE NATURE OF LIFE. *The Colver Lectures in Brown University, 1922. By W. J. V. Osterhout, Professor of Botany in Harvard University.* Henry Holt and Company, New York. Pp. 117.

In this little volume the author presents in clear and not too technical language an authoritative summary of our present knowledge concerning the chemical and physical phenomena of life. He maintains that the mechanistic conception of life has been a powerful stimulus in research, but admits that this viewpoint is not as yet proved.

W. E. HOY, JR.
Professor of Biology, Presbyterian College of South Carolina.

GOD'S ANSWER TO EVOLUTION. *By Thomas Cary Johnson.* The Presbyterian Committee of Publication. Pp. 110. $1.

This is a good sample of the type of book that should be written today to stem the tide of Modernism. The author very wisely refrains from entering the field of evolution and debating with the scientist on his own ground. The layman in science is always at a disadvantage when he essays to do this. Dr. Johnson does what every wise apologist should do, i. e., he presents the great outstanding, fundamental truths of God's Infallible Word as the antidote for Evolution. In this field he and every preacher can speak with a note of authority. He deals with such subjects as the origin of the universe and of man, depravity, elective love, effectual calling, the atonement, providence. It is truly God's Answer to Evolution, and that is what the world needs—and not some preacher's nor some scientist's answer.

CECIL V. CRABB.
Clarksdale, Miss.

THE ABSURDITIES OF EVOLUTION. *By Guy Fitch Phelps.* The Bible Institute Colportage Association. Pp. 142. $1.25.

The writer of this book in a popular, readable style, has attacked many of the vagaries of Darwinism. While it is imperative that the fallacies of Naturalistic Evolution be exposed, it is doubtful whether the spirit of this little book manifests that restraint, that calm, judicial consideration of facts, that freedom from personal bias and abuse that should characterize a scientific discussion of this kind.

CECIL V. CRABB.
Clarksdale, Miss.

THE PHANTOM OF ORGANIC EVOLUTION. *By George McCready Price.* Fleming H. Revell Company. Pp. 219. $1.50.

This is the very type of book that is needed today to combat Naturalistic Evolution. There are two kinds of writings that do not tend to clarify the situation. The one is the composition of the preacher who leaves his special field and attempts to debate with the scientist on the technical problems of biology; the other is the work of the scientist, who wandering from his special sphere of study essays to discuss theology. The author of this book is convincing because he is a Christian scientist, he understands whereof he speaks, he sticks to his special field of study, and because he demolishes the evolutionary speculations by an appeal to scientific facts alone. He exposes the phantom of Organic Evolution in many ways, but his most telling thrusts are in the field of geology, where he is a specialist. He utterly destroys the old Uniformitarian Geology of Lyell, according to which the fossils in the rocks are arranged in chronological order. He holds to the Catastrophic theory which teaches that a great world deluge destroyed most of the existing plants and animals—and that the geological series merely represent various contemporary faunas and floras.

CECIL V. CRABB.

Clarksdale, Miss.

THE BIBLE.

THE CHRIST OF THE GOSPELS. *By Arthur W. Robinson, D. D., Canon of Canterbury.* George H. Doran Company, New York. Pp. 207. $2.00

A fresh study of the Christ of the Gospels, written not only with scholarly accuracy, but also with deep spiritual insight. The author deals first with the four Gospels, and their distinctive portraits of Jesus, and then with certain questions in regard to the Christ, e. g., the miraculous elements in His life; then with His teachings in regard to God, Human Nature, the Individual Life, and then in successive chapters with "The Way of Redemption," "The Words From the Cross," "The Fact of the Resurrection" and "The Departure and Promise of Return." In each case Dr. Robinson writes with a full knowledge of critical conclusions and modern difficulties, and yet from a definite conservative standpoint. He reaches conclusions that are fresh, vitally stated, and on the whole satisfying. There is a charm about the pages, and a glow, and Christ, His life, His teach-

ings, His work become more real as we read. The book is very warmly recommended.

E. T. THOMPSON.

Union Theological Seminary, Richmond, Va.

"NEVER MAN SO SPAKE." *By Howard B. Grose, D. D., Editor of Missions.* George H. Doran Company, New York. Pp. 267. $1.75.

A series of exegetical studies in the words of Jesus. The book is divided into two parts. The first part deals with "The Teacher and His School," and contains the following chapters: (1) The School, (2) The Teacher, (3) The Teaching. Through them all we gain a fresh picture of Jesus and His methods as a teacher. The second part deals with "The Teaching of Jesus" concerning God, concerning Himself, concerning the Holy Spirit, concerning character, concerning sin, concerning salvation, concerning prayer, concerning life here, concerning life hereafter. The author collects the teachings of Jesus on each subject, briefly explains them and groups them, and generally emphasizes the main thoughts. The book is thoroughly sound, and will help one to understand the teachings of Jesus. It will be useful for individual reading or for class study.

E. T. THOMPSON.

Union Theological Seminary, Richmond, Va.

THE ACTS OF THE APOSTLES. *By Andrew C. Baird, B. D., B. Sc. Regius Professor of Divinity and Biblical Criticism, University of Aberdeen, Edinburgh.* T. and T. Clark, 38 George Street. Pp. 114. 40c.

This little book belongs to the series known as "Primers for Teachers and Bible Class Students," Edited by the Rev. George Henderson, B. D., Monzie, and issued by the United Free Church of Scotland for the religious instruction of its young people. While small, this book is a marvel of clear condensed statements, is most scholarly and accurate and is an ideal text book for both old and young Christians who desire to study the book of Acts. In clear, simple, direct language, Dr. Baird discusses the usual questions connected with general introduction: such as authorship, date, occasion, theme and analysis of the book of Acts. He also gives a brief exposition of the book and closes his study with three chapters dealing with the teachings of Acts. We heartily commend this little book to Bible students.

EUGENE C. CALDWELL.

Union Theological Seminary, Richmond, Va.

THE PASTORAL EPISTLES. *By the Rev. Walter Lock, D. D., International Critical Commentary Series.* Charles Scribner's Sons, New York. Pp. 163. $3.

A commentary from the pen of the Lady Margaret, Professor of Divinity in the University of Oxford and Canon of Christ Church, is very certain to attract the attention of a wide circle of students. The Pastoral Epistles, on which he writes, have challenged the work of able expositors, from the few notes of Clement of Alexandria of the second century down to the latest works that take up pro and con merely the linguistic features of these letters, but the student is always ready to welcome new light, fresh interpretation and restatement of outstanding teachings even though the book may contain statements to which he cannot subscribe. I find this true of the book before me. There is much to commend—the identification, for example, of bishops and elders, the exhibit of the historical setting and the spiritual values of the Epistles, the paraphrases—and something basic to criticize—for example, the inclination to regard the closing part of II Timothy (4:9-22a), while Pauline, as consisting of earlier notes, on the ground of the difficulty of fitting "the allusions into St. Paul's life, as known from the Acts," and the assumption of "inconsistencies within the paragraph itself. The command in 21 seems scarcely needed after that in 9, 11 scarcely consistent with 21; the double salutation in 22 needs explanation." By way of answer it might be said that the Book of Acts sketches Paul's life only through the First Roman Imprisonment; that the repeated request to Timothy to come to him was but natural in the circumstances—in stricter imprisonment and near death; that while Luke was his only permanent companion, other friends visited him occasionally and that a double salutation, not unknown with Paul, as witness II Thessalonians 3:16, 18, would be entirely fitting here in this last message, from a full heart, as he was about to enter his Valley of the Shadow.

J. GRAY MCALLISTER.
Presbyterian Theological Seminary of Kentucky, Louisville.

THE EPISTLES TO THE HEBREWS. *A Critical and Exegetical Commentary. By James Moffatt, D. D., D. Litt., Hon. M. A.* Charles Scribner's Sons, New York. Pp. 264. $3.50.

No one can doubt the scholarly acumen and prodigious industry of this man of Glasgow, nor can one fail to be held captive by his charm of style, even when engaged in abstruse discussion. This commentary on the Epistle to the Hebrews—of the International Critical

Commentary series—gives evidence of all these qualities, and of characteristic independence in interpretation and in conclusions reached in such points as authorship and destination. He holds that the writer of the Epistle knew no Hebrew and that the Epistle was not addressed to Hebrews. He makes extensive use of Philo of Alexandria and acknowledges his indebtedness to such writers as Chrysostom, Calvin, Bleek and others who have handled this Epistle. He places the writing of it not later than 85 A. D.

The new translation of the Epistle is in itself a notable achievement. Take, as an example, 1:7-14:

"While he says of angels,

'Who makes his angels into winds,
His servants into flames of fire',

he says of the Son,

'God is thy throne for ever and ever, and thy royal sceptre is the sceptre of equity: thou hast loved justice and hated lawlessness, therefore God, thy God, has consecrated thee with the oil of rejoicing beyond thy comrades.'

And also 11:11-12:

"It was by faith that even Sara got strength to conceive, bearing a son when she was past the age of it—because she considered she could rely on Him who gave the promise. Thus a single man, though he was physically impotent, had issue in number 'like the stars in heaven, countless as the sand on the seashore'."

The phrasing of subjects is most happy, "The Son and the Universe," "The Son and the Angels," "Humiliation and Honour," "The Scrutiny of God," "Backwardness," "Immaturity," "The Oath of God," "Renegades," "Martyrs of Faith," "The Celestial Citizens" and "The Shepherd's Blood," being the most striking.

Along with many excellencies the book holds certain fundamental views and voices certain expressions with which one will be found in sharp disagreement, but with discriminating use the commentary will prove to be most helpful.

J. GRAY MCALLISTER.

Presbyterian Theological Seminary of Kentucky, Louisville, Ky.

THE BIBLICAL IDEA OF GOD. *By M. Bross Thomas, A. M., D. D.* Charles Scribner's Sons, New York. Pp. 197. $1.50.

From the title page we learn that Dr. Thomas is professor emeritus of Biblical Literature of Lake Forest College, and that his book gives us the "Lectures Delivered Before Lake Forest College on the Foundation of the Late William Bross." In his very brief Foreword, Dr. Thomas says: "In writing these lectures . . . I have also had in view those whom Mr. Lincoln called 'the plain people', that large number of men and women who are interested in the great truths of the Bible, but are not familiar with the works of those scholars who deal largely with its history, structure, etc." These plain folk Dr. Thomas seeks to help in their quest for "guidance and confirmation of faith in the midst of the controversies of the present day, which too much tend to weaken, if not to destroy, belief in the Bible's divine origin and in its teaching concerning the nature, character, and eternal purpose of the God of Revelation." The help and encouragement that Dr. Thomas has for these "plain people", like the comfort brought by Isaiah to God's ancient Israel, as they turned their faces sorrowfully towards the long, dark, bitter night of the Babylonian Captivity, may be summed up in just three words—"BEHOLD YOUR GOD." No more is needed. The Biblical idea of God in its constituency, continuity, and incomparableness, is an apologetic that will in the end put to confusion much that calls itself "criticism," but is not. There are, of course, no end of travesties of the "God of the Old Testament"—as if there were more Gods than one, as if the God and Father of our Lord Jesus Christ were not also "the God of Abraham, Isaac and Jacob." These, like all caricatures, are produced by taking some single feature of the Biblical conception of God and distorting it by magnifying it out of all proportion. But despite such travesties, the image and superscription of "the God of glory" are so indelibly stamped upon the pages of both Testaments that no wit or art of man's device can effectually and permanently obscure them. The main outlines of this image it is the purpose of Dr. Thomas' lectures to trace.

The style of the book is admirable for its directness, simplicity and lucidity. The writer is evidently a man of well-informed, and, what is quite as important, well-disciplined mind. That he is conversant with the prevailing critical theories appears on almost every page. That he has a thoroughly disciplined mind appears from the fact that he does not permit it to divert either his own or his readers' mind from the real theme that he has undertaken to discuss. Repeatedly, however, as he presses steadily forward, like Abner when pursued by Asahel, he deftly gives some all too confident critical

notion "the hinder end" of the spear," and with results similar to those that followed in the case of Asahel. If asked to name the most salient characteristic of the book, I should say "the saving quality of commensense," a quality—alas, that it must be said—too often conspicuous by its absence from the writings of erudite, acute, and restlessly inquisitive scholars.

In closing I must utter a caveat. The author I think errs when he says: "Thus sin, in its last analysis, is identified with selfishness." Again, he evidently labors under some confusion, when, in the interest of the attribute of Love, as he mistakenly supposes, he challenges the statement: "God *must* be just and *may* be merciful." If that statement were not true, then justice would not be justice, nor would mercy be mercy. What is of grace cannot be of debt. This subject invites, but lack of space forbids, further comment.

W. M. McPheeters.

Columbia, S. C.

The Every Day Bible. *Edited by Charles M. Sheldon, author "In His Steps."* Thomas Y. Crowell Company, New York. Bible paper, pocket size. Pp. 640.

The Living Word. *By Henry Hallam Saunderson.* The Century Company, New York City. Pp. 709. $3.

Two editions of the Bible abridged. For one who has learned to love the Bible as it is there are bound to be deplorable omissions in any abridged Bible. Neither do such editions encourage any serious study of the Bible, or lend themselves to that endeavor. And yet there may be some place for such volumes of selections from the Bible, for reading in schools, in the family devotions, for children, for those who have not learned to appreciate and use the full and connected word, etc. One who cares for a shorter Bible will doubtless be pleased with either of these two volumes. They are well printed, nicely bound, and contain usable indexes. The Every Day Bible reproduces the text of the American Standard Version; The Living Word does so in the main. The Every Day Bible follows the order of the Bible with some rearrangements; The Living Word more often prefers the topical order and also contains some selections from the Apocryphal books.

E. T. Thompson.

Union Theological Seminary, Richmond, Va.

THE BIBLE AND COMMON SENSE. *By Basil King.* Harper and Brothers. Pp. 168.

We have in this book the "common sense view of the Bible" of a very distinguished novelist, a man who writes with real earnestness, and great charm, a modernist however, with little Biblical and theological training. Mr. King's view of the Bible is not our view, and his book is certainly not one which we should recommend for the general reader. Yet there is much commonsense in the book, and a minister, or other competent student, who will not be misled by his views, will find in the book much of real value. There are four chapters, the first dealing with the purpose of the Bible, the second with the inspiration of the Bible, the third with the Bible as the Word of God, the fourth with the Bible and Dogma. Mr. King believes that the purpose of the Bible is to help us to find God, but that it contains the story of man's mistakes as well as his discoveries and that "what their passions or ambitions urged them to do they believed that their God commanded them to do." Inspiration he tells us is the power by which all men do good work, and it is divine in varying degrees according to the excellence of the work. The Bible is the Word of God because it is God's expression of Himself. "In one place its workmanship is exquisite, in another barbaric, in another crude, in another distorted, in another alien to all our conceptions of truth and natural law." Dogma has had and still has an important historical function, and yet "the great historic communions, Anglican, Baptist, Presbyterian, etc., differ from their Roman prototype in details rather than in essence. None reverts to the simple suggestiveness with full liberty of private judgment, which can easily be seen as the staple of the Old and New Testaments."

E. T. THOMPSON.

Union Theological Seminary, Richmond, Va.

MISCELLANEOUS.

INTERNATIONAL CHRISTIAN MOVEMENTS. *By Charles S. Macfarland, D. D.* Fleming H. Revell Company, New York. Pp. 223.

This is a valuable book for reference. It gives in short compass the history and purpose of every international Christian movement. One is surprised at the number of such movements.

The Presbyterians have a great international Christian movement in what is known as the Pan-Presbyterian Alliance. The story of this movement is told in an interesting and concise way within the compass of a few pages.

Quite a number of other denominations have international organizations, and then there are a large number of international, interdenominational movements, such as the Young Men's Christian Association. All of these have a place in this book. It is a good book to have near at hand.

WALTER L. LINGLE.

The Assembly's Training School, Richmond, Va.

BUDDHISM AND CHRISTIANITY. *By J. Estlin Carpenter.* In the Library of Philosophy and Religion. Geo. H. Doran Company, New York. Pp. 319. $1.25.

In these days, when the science of comparative religion is being so largely developed, a study like this is both timely and interesting. The author in a scholarly, judicious manner brings out the points of similarity and contrast between Buddhism and Christianity. He carries out the study in regard to such matters as the antecedents, birth, teachings, miracles and life of Gotama and Jesus; the ways of salvation from personal existence and sin as taught by each; the sacred writings, the Church and missionary propaganda instituted by them; the later philosophic and theological interpretations of their persons by various schools.

The only caution to be observed in a study of this kind is that where the author, as happens here, is inclined to a liberal interpretation of Christianity, there is grave danger that the absoluteness, uniqueness and finality of the Christian religion will be broken down by the School of Comparative Religions, and that Christianity will become merely one step in the religious evolution of the race.

CECIL V. CRABB.

Clarksdale, Miss.

OUTSPOKEN ESSAYS. (*Second Series.*) *By W. R. Inge, Dean of St. Paul's, London.* Longmans, Green & Co., New York. Pp. 275. $2.00.

These essays are true to their title, refreshingly so. They are seven in number, as follows: *Confessio Fidei, The State, Visible and Invisible, The Idea of Progress, The Victorian Age, The White Man and His Rivals, The Dilemma of Civilization, Eugenics.*

Two or three brief quotations will illustrate the outspokenness of "the gloomy dean." Speaking of the God of H. G. Wells and his school, Dr. Inge says: "God at present seems to make a poor job of governing the world; we can only say of Him, with Dr. McTaggart, that He is on the whole good rather than bad—a restricted testi-

monial which would hardly procure an engagement for an housemaid except under post-war conditions; but He is gradually improving, and we must give Him time to realize Himself!"

"A secularized Christianity, such as is now preached from our pulpits, serves neither God nor man. . . . . The influence of the Church, as a spiritual agency, must be exercised upon the will and conscience of men; and a church that leaves this, its legitimate sphere, and goes into politics, or attempts to use coercion, always comes out badly smirched, and generally outdoes secular governments in craft and cruelty."

"The labor movement can provide its own hired advocates: the business of the clergy is to preach the gospel and to speak the truth."

R. F. CAMPBELL.

Asheville, N. C.

"WISPS OF WILDFIRE." *F. W. Boreham.* The Abingdon Press, New York. $1.75.

A new volume of essays from the facile pen of Boreham is always eagerly welcomed. He has the faculty of making everything alive with spiritual values. And in his "Wisps of Wildfire" the public speaker will find many illuminating illustrations drawn from the familiar things of life.

ERNEST THOMPSON.

"EXCEPT YE BE BORN AGAIN." *Philip Cabot.* Macmillan Co., New York. $1.50.

We can commend this book most highly. It is the well-written experience of a man past fifty who thought he could get along without God; but afterward came to find that faith in God was the most essential thing in man's life, physically, mentally as well as spiritually. He wishes to save others from the blunders that he himself made.

ERNEST THOMPSON.

SIX DAYS IN THE WEEK. *By Henry Van Dyke.* Charles Scribner's Sons. Pp. 355. $2.00.

Miniature talks on problems of life and living, loosely based on a verse of the Bible, packed full of the genial philosophy and the spiritual understanding of that philosopher, poet, essayist and preacher, Henry Van Dyke. One reading for each day of the year except Sunday. A good book with which to start the day or to end it—if it is not made a substitute for the Bible. The writer hopes

that the reader will find here some things to agree with, some things to question, and some things to try out. He will—all three.

E. T. THOMPSON.

Union Theological Seminary.

THE WORLD'S GREAT RELIGIOUS POETRY. *Edited by Caroline Miles Hill.* 836 pages. The Macmillan Co.

The price of this book has been reduced from $5.00 to $2.50. It is the old book, unabridged, on thinner stock and bound in a good plain cloth instead of imitation leather. No lover of poetry should be without it. The original edition was reviewed in a previous issue.

E. T. THOMPSON.

Union Theological Seminary.

THE MASTERY OF FEAR. *By William S. Walsh, M. D.* E. P. Dutton & Co., New York. Pp. 315. $2.00.

This is a popular and practical treatise on Fear by a physician, who declares that more patients are victims of fear than of the ailments for which relief is sought. "Some fears," says he, "a hundred or more, are fairly common, and have been given special names."

Normal fear is beneficial. It is against abnormal fears that we need warning and protection.

There are fourteen chapters in the book, as follows: Fear in General, The Results of Fear, The Causes of Abnormal Fear, Unconscious Fears, Compulsions and Doubts, The Fear of Illness, Of Public Opinion, Of Ridicule, Of Old Age, Of Death, Of Superstition, Of Heredity, Of Maternal Impressions, The Fear Habit.

He gives religion, especially daily prayer, a large place in the mastery of fear. "To be really helpful it is necessary that the one who prays have faith and trust, and that one prays from the heart, unloosing its hopes, its sorrows, and all such things as hang heavy upon it, rather than pray according to fixed formulas."

R. F. CAMPBELL.

Asheville, N. C.

THE HYMN AS LITERATURE. *By Jeremiah Bascom Reeves, Ph. D., Professor of English, Westminster College.* The Century Company, 353 Fourth Avenue, New York. Pp. 371. $2.

We have read in a cursory way a number of good books on Hymnology, but this seems to us the most interesting and suggestive of them all. The commendation of it by the New York Times as a "scholarly book," evincing wide research, and "written in a style so engaging

that it soons absorbs the reader's attention, whether or not he cares much about the subject at the start," is deserved.

The author has a gift of felicitous characterization. See for instance his appraisement of the twenty-third Psalm; or his analysis of Thomas Ken's "Long Metre Doxology"; or his description of Heber's "Holy, Holy, Holy, Lord God Almighty," with its grave, rich phrases, its somber tone, and its spirit of solemn adoration, and his statement of the difference of movement, of feeling, and of idea in another well-known hymn of Heber's, "From Greenland's Icy Mountains," where the tone is not so much of worship as of energetic and enthusiastic service; or his statement in regard to a popular hymn, which begins with the climax of unmanliness and absurdity:

> "O to be nothing, nothing,
> Only to lie at his feet,
> A broken and emptied vessel
> For the Master's use made meet."

Give this stanza what it hardly deserves—a moment's analysis—and picture the pain and surprise of an earthly master whose beloved servant suddenly becomes nothing, and yet manages to serve the table with empty vessels that are also broken, ending it all with the plain remark the master has got what he deserved."

The book gives a readable account of Hymns, Ancient and Mediaeval, of the native English Hymn from Caedmon down to Bishop Ken, of English Psalmody, of Isaac Watts, the Period of the Wesleys, Bishop Heber and the Romantic Revival, and of the Nineteenth Century, and closes with a thoughtful chapter on the Import of the Hymn Book. Then there is appended an eight-page list of books on the subject and a serviceable seven-page index.

A detail of personal interest is that the work is dedicated to Richard Early Reeves and Lillian Reeves Wyatt, the latter well-known and highly esteemed in the Seminary community as the wife of one of our graduates in May 1924.

WALTER W. MOORE.

Union Theological Seminary, Richmond, Va.

THE UNION SEMINARY REVIEW

VOL. XXXVI. JULY, 1925. No. 4

EDITORIAL STAFF—EDITOR-IN-CHIEF, EUGENE C. CALDWELL; ASSOCIATE EDITORS, JAMES SPRUNT AND T. LAYTON FRASER; MISSIONARY EDITOR, W. B. PATTERSON; BOOK EDITOR, ERNEST T. THOMPSON; REVIEW EDITORS, EDWARD MACK AND W. TALIAFERRO THOMPSON.

Entered at the Post-office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription—$1.50 a year in advance; foreign, $1.75; single copy, 40c.

F. E. MANNING, Business Manager J. C. WOOL, Asst. Business Manager

Each contributor is solely responsible for the views expressed in his article.

THE CHALLENGE OF SCIENCE.*

FRAZER HOOD, Ph. D., Litt. D.,
Professor of Psychology and Education, Davidson College, Davidson, N. C.

In a recent issue of a national literary weekly my eye was caught by these words: "The present age has little use for logical subtilities, 'facts, not theories,' is its motto. Yet a little dialectic might save civilization. . . . Plato did not know countless things which we know, but had he known them he would have seen to it that something better came of them than the made world in which we live."

This editorial comment was occasioned by the phrase, "the rush of progress, a menace to the world," occurring in an ad-

*This article was the first of a series of addresses delivered by Dr. Hood last January in Schauffer Hall, Union Seminary, Richmond, Va.

dress of Mr. Rockefeller, Jr. This editor went on to say that "no frequenter of the Platonic Academy would ever have made a word the cornerstone of his faith without first defining it." The instance is taken as an example of a custom, all too general among men today, to use words without defining them. Certainly "progress" at all adequately defined would never be considered as inimical to the world. If, however, the speaker had said that the rush of *new knowledge* into minds unprepared by vigorous training in the processes of thinking, is a menace to the world, I think the editor would have been inclined to agree with the observation. However that may be, this editorial deliverance, thrown off in the course of an ordinary day's work, strikes a significant note and is fit to point a moral if not to adorn a tale. The more I reflect upon it the more suggestive it seems. The writer, as by a flash of intuition, seems to have glimpsed the heart of the trouble with which the world is afflicted. Men have wandered away from the highway of "dialectic" and in consequence are entangled in the brambles of mere fact. Theories are athema, and we have no mind for "logical subtilities" because we are impatient with the slow and toilsome effort which constructive thinking demands. Because we have witnessed the sad havoc which foolish and uncritical theories have wrought, we have illogically concluded that all theory is in and of itself only evil continually. But a little reflection will show that thinking cannot proceed without a theory. James Bryce somewhere speaks of "that mark of a superior mind, that it must have a theory." In trying to get rid of theory we wist not what we do. To paraphrase a sentence of Kant, theory without facts is empty, and facts without theory are meaningless. The *sine qua non* of rational thinking is a theory, and when we adopt as our motto, "Facts, not theories," we unwittingly convict ourselves of mediocrity and condemn our kind to life on a plane but little above the brute.

My plea is for more men to interest themselves in the great task of philosophical thinking which the rapid increase of knowledge so boldly challenges. Do not let the word philoso-

phy frighten you. My meaning is quite simple, though the task I challenge you to is to be performed not without toil and sacrifice. What I mean by philosophy is the rational effort to correlate and interpret the facts of science in accordance with the principles of Christianity. But you say, "That has already been done by the masters of the past." My reply is that we know so much more about the structure and function of things today than the old masters knew that their work, splendid as it was in their day and generation, is sadly in need of supplementation. It were strange indeed if the new facts of nature and man which modern science is acquainting us with should not raise problems for philosophy not dreamed of a half-century or more ago. The fact is that new problems have been presented and they ought to challenge our Christian scholars. Naturalism, and materialism in its protean form, are philosophies which offer one solution to the problem, but a solution which does violence to my most cherished convictions. I cannot rest satisfied with the interpretations which the philosophy of naturalism offers.

In the world of scholarship today we are consuming every erg of energy in the work of amassing facts, and the overwhelming quantum of new knowledge, increasing in geometrical ratio, staggers the imagination to conceive it. Knowledge in every field of research has been multiplying at such a terrific speed that it is indeed but a truism to say that we know countless things which Plato did not know, and the truth is not exaggerated when we add, and many things which no other age before us knew. The choicest minds, intellectually considered, are today dedicating their strength, as with a sort of religious devotion, to the task of increasing the sum total of the world's knowledge, while the great task of organizing, integrating and interpreting this knowledge in accordance with principles of a sound religion is left to the bungling of untrained or inferior intellects. I do not wish you to understand this last statement as a universal affirmative, because I recognize very clearly that there are exceptions to be found here and there in the world, but they are tragically few in numbers. In the vast majority

of instances, scholarship these days seems to be divided between those who are discovering new facts and those who are content with familiarizing themselves with what has been thought and believed in the past. Few and hard to find are the young men today who have consecrated their talents to the great work of integrating the facts of science into a higher unity of thought, and directing our intellectual wealth into morally productive channels. Where you can easily find thousands interested in turning up new problems, you will find difficulty in discovering even one whose chief concern is to find a solution of these problems. The lust of the intellect is a lust for discovery and exploration, not a passion for colonization. This world, to too many, is a "blot and blank." Those who divine that there *may be* a meaning to it have no such passion as that which Browning makes Fra Lippo Lippi reveal when he declares:

> This world's no blot for us,
> Nor blank; it means intensely, and means good:
> To find its meaning is my meat and drink.

The time is coming and now is when men must face the responsibility to think through the problems which scientific activity has presented to us. Does not the situation appear to some of you as it does to me, a winsome challenge? In our Christian colleges and universities, whether they are denominational or State supported institutions, we need courses in philosophy that are concerned primarily, not with giving information on how the great philosophers of the past solved their problems in the candlelight flicker of the facts known to them, but a course in philosophy that is concerned with a greater task of correlation and interpretation in the illumination of the united blaze of a thousand facts. What are our denominational colleges doing to train young men and women in a sound constructive Christian philosophy?

I am a scientist and not a philosopher, and in consequence I am not widely read in the literature of present day philosophy; therefore, my generalization may be made upon too in-

adequate data, but it seems to me that the philosophy today is so exclusively concerned with demolishing other systems of thought built up in the past that it is indifferent to the obligation of constructing a system of its own. It is indeed a commendable and propaedeutic service in the cause of righteousness to destroy a false philosophy, but to think such demolition discharges the obligation is purblindedness. Men are incurably philosophical as well as incurably religious, and the mind is so constituted that it will not rest content without some philosophy. To destroy a false philosophy and leave the lot vacant is but to invite the erection of another, perhaps more fatal to civilization than the first.

"When the Unclean Spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. Then the Unclean Spirit saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Even so shall it be with a generation that merely destroys a false prophet.

What I have indicated as the effect of the accumulation of new knowledge without a concomitant structure of a sound philosophy, tending to disturb men's faith in the eternal verities, and to loosen their grip on the vital assurances, has its effect also in the sphere of social and political relations. But now I am concerned primarily with its effect in the sphere of theology. The complaint is going up all over our country that young men and women, sons and daughters of Christian parents, come back from their four years' residence in college or university with their religious faith maimed or dead. And if, peradventure, they do not lose their faith in college, it often becomes anaemic after they begin to take their places in the world's work. As I shall indicate later, I do not believe that this loss of faith is due entirely or at all in some instances, to the study of science, but unquestionably in many instances, especially among the more serious-minded, the study of science,

when not supplemented by healthy courses in philosophy, does lead to doubt of the eternal verities, and doubt unresolved tends to an active and positive rejection of Christian fundamentals.

This is one phase of the situation that makes necessary a concern for training in philosophy. The activity of scientific research brings us face to face with a problem. One solution that is intimated, but is as yet scarcely explicit, is to put a check upon or destroy entirely all work in science. Superficially, it does seem that the activity of discovering new problems should wait on the tardy work of solving what we have, that the work of increasing knowledge should be halted until we catch up in the work of organizing the knowledge which we possess. But I am not one who believes that our remedy lies in hampering the free and untrammeled investigation of science. The world is sick, but the case is not one for surgery, but medicine, I must believe.

Now as whilom, knowledge is power; but knowledge to be beneficent power, like material power, must be controlled and harnessed to definite tasks. The mere accumulation of innumerable facts and their appellation to business and commerce, gives us a power doubtless, but unless this new knowledge is interpreted and correlated into a system of thought, by a sound philosophy, it may well become, if indeed, it has not already become, a menace and a peril to our most cherished institutions—institutions which the race has been a long time in building. The editor, I quoted in the outset, has, to use a vulgarism, "located the squeak." It is because we have become impatient with "theory" and have a mind for nothing but "facts." Surely we need today, as every age has needed, "a little dialectic." Will not our gorged intellectual stomachs find easement of the pains of mental indigestion in properly administered doses of the pepsin of logical subtilities?

If more of our choicest intellects would enter the vocation of interpreter of these manifold facts which research is so busy in marketing, the future not alone of theology, but of civilization itself, would look more promising. To one who views the world from the doubtful vantage of a professor's chair, but

who also occasionally mixes and mingles with the toiling masses in office, factory and field, it would seem that a crying need of the Church today is a body of men trained to grapple with the problem of finding a correlation and harmony between the facts of science and the facts of religion. Such a problem is distinctly a philosophical one and its solution is to be found only in a sound philosophical method of attack and procedure. The type of mind needed is one that is on the one hand logical and discursive, liking to mass and arrange stores of knowledge, and draw conclusions from them; and on the other, judicial, with a turn for weighing reasons and reaching a decision which recognizes all the facts and is not confused by their seeming contradictions. A high type of mind, you say, but given native ability any one of you by hard work can develop aptitudes, at least approximating the ideal.

I wish the power were mine to make you young men feel the gravity of the situation. I call you not to a life of ease and leisure, but to a work demanding sacrifice and toil. In challenging you to such a life I am well within the traditions of Presbyterianism. From John Calvin to Thornwell and Dabney, the contributions to philosophy by the Presbyterian Church have been both striking and significant. Shall we infer that with Dabney's last volume, the book of philosophy in our Church is closed?

Frankly I am not pleased with the method employed by too many of our defenders of the faith. Unwittingly they have followed a method made conspicuous by D'Israeli, of whom James Bryce said that he believed his social and political doctrines, "but as he had not reached them by logic, he was not prepared to use logic to establish them, so he picked up some plausible illustration, or attacked the opposite doctrine and its supporters with a fire of raillery and invective." How familiar this method, of establishing sound, i. e., healthful, doctrine, has become. If doubt of religious verities has come as the result of rational processes, will it ever be removed by raillery and invective? What is our aim in attacking the beliefs of science in this fashion? Is it to batten our spleen or

is it to help the young man or woman who has lost his faith?

Then again, I believe that our defense of the faith must be less negative and become more positive. We are "digging in"; defending ourselves from the attack of the enemy, instead of launching a bold and determined offensive. There is a great deal of defensive warfare, but it is often carried on with inadequate weapons. Victory for truth demands something more than negation. For instance, judging from what is written, one would think that only biology and geology as taught today is menacing to faith. Any one at all familiar with the trend of physics, chemistry and astronomy, must realize that to accept the present day teachings here requires quite as radical readjustments of our interpretations of our Bible. But we seem to have an "evolution complex" and are suffering from a negative hallucination in reference to the other sciences. In our discussions of evolution we are so far apart as to the meaning of that term that I have absolutely nothing to say when any one asks me whether or not I believe in evolution. As more often it means, "do I believe that man sprang from a monkey," I can say, "no"; and thus ease the apprehensions of my questioner and at the same time speak truly.

But to me the concept of evolution is more complex than that. I have to distinguish first of all between a *philosophy* built upon the known facts of variation and mutation among species, and the *facts* themselves, of such mutation and variation. I asked a scientist friend of mine what is meant by biological evolution; and he said it was fundamentally a belief in descent with variation. That seems harmless enough. But the philosophy of naturalism whose cornerstone is mechanism is what we as Christian scholars need to fight. Naturalism is a philosophy that tries to explain the origin and the ongoings of the universe without the need of the hypothesis of a personal Supreme Being. And because so many students of science accept this philosophy, they as individual teachers of our youth are inimical to fundamental Christianity. Now the truth is that "science is no more naturalism than religion is dogma. To know how rats act in a labyrinth confers no right to dog-

matize concerning the mental powers of the man who constructed the labyrinth. A knowledge of biology does not in itself make a man a reliable authority in the field of psychology. The ability to use the spectroscope does not assure infallibility in pronouncements as to the existence of God. With all his attainments, the scientist is human, subject to human prejudices and temperament. The philosophy of a scientist has value only in so far as the scientist is a sound philosopher." It is not, therefore, what the scientist *qua* scientist tells me of the structure of the atom or the processes of germ plasm growth that I fear, but I do look with apprehension upon his work as a philosopher, if he denies the objective reality of personal spirit in the universe. Shailer Matthews, with many of whose theological beliefs I am not in accord, says (and I think we all admit that he rings true): "To believe that there is no reality beyond that which is socially created; to admit that the attitude of faith and the practice of prayer are only forms of inner self-communication; and to hold that there is no personal reality in the universe in any way answering to our faith, is to make religion dependent upon one's personal tastes. It is not improbable that after one has come thoroughly to believe that the universe is essentially mechanistic, one will seriously attempt even conventional religious activity; it is also true that the religion of personified social values is at one with naturalism in that it denies the possibility of affirming the existence of objective personal elements in the universe. One philosophy sees mechanistic impersonality and the other sees humanity.". Against this more modern form of naturalism, which while it speaks of God, is not different in essence from the older form which speaks of naturalism, we must contend. Both deny the position of historic theism. Here then, as I see it, is the great battleground where the war must be fought to a finish. In fighting evolution, we are not storming the citadel, but expending our ammunition upon weak outer breastworks. But even while we contend against the claims of the evolution theory, let us fight to some purpose. Why waste ammunition on the Nineteenth Century evolution, when it is

already *hors de combat,* by evolution as taught today by the most advanced scientists?

If we understand the theory of evolution and believe it is subversive of truth, what is our method of fighting it? Well, we may close our minds to the facts urged in support of the theory, or propound a theory that better explains the alleged facts, or we may discover new facts that the present theory will not explain. Failing in these methods to discount it, then our next move must be a frontal attack, in which, accepting the validity of the theory, show that it is not subversive or contradictory of our belief in the Bible as the infallible rule of faith and practice.

I rejoice that there are a few brave souls who are leading just such an attack, and the influence of their assault is telling. J. Y. Simpson and J. A. Thompson, both Christian men, and, if I mistake not, the former a Presbyterian, are trying to interpret science spiritually. And Professor J. S. Haldane, Professor of Biochemistry in Cambridge University, has recently said: "I cannot regard the mechanistic theory of life as tenable. It involves quite impossible assumptions and leads us nowhere in respect of the characteristic phenomena of life. The ideal mechanical world of Galileo and Newton corresponds sufficiently well for most *practical* purposes with our conception of inorganic phenomena, but it has no correspondence with our conception of biological phenomena. A *mere mechanical* conception of *physical* phenomena is fundamentally inadequate. Our universe is a universe of perceived interests and values and of responsible conduct. We are not mere self-centered beings, complete in ourselves. Something not ourselves binds us together in spirit—the reality which men call God."

I recommend to you Simpson's "The Spiritual Interpreta- of Nature" and his "Man and the Attainment of Immortality," not because these books represent my own beliefs in full, but because they will serve as a gateway to larger fields of thought. I do not consider that these men have done more than shown us the way. By our own thinking we must strengthen the

faith of those who stumble. Another book that I found suggestive is Marshall Dawson's "Nineteenth Century Evolution and After." Dawson is an American who sees that science, when adequately understood, does not contradict our Bible, but even illuminates some of its great teachings.

But here is the significant fact and the practical question to me: Suppose that evolution shall become all but universally accepted as the method of Divine creation and providential directing of this growing universe, what is going to be the fate of evangelical Christianity, if that time comes, when we have all these years been insisting with our children that either the Bible is true and evolution false, or else if evolution is true the Bible is false—being logical contradictories, they cannot both be true? I am looking to the future. Will it not be a tardy defense of the authority of our Bible to wait until that time, before beginning to find whether or not there is a third possibility, namely, that both are true? Speaking with personal familiarity with the views of a great many scientists, men who are Christian and evangelical, as well as others who are neither, I can say that the theory of evolution, when properly understood, expresses the belief of an overwhelmingly large proportion of them. Among scientists, in whatever field of investigation, the belief in the fundamental principles of evolution is all but universal.

The reason we hesitate to accept it as a highly plausible explanation of phenomena is because it seems to be out of harmony with or even contradictory of the plain teachings of the Bible. Now the practical problem with me is supposing that it is the description of God's ways of doing things in this world, what preparation are we making to meet the contingency? I may believe that I live in a fireproof building, but suppose that my house burns, what provision have I made to meet the loss if such overtakes me?

Does the observation of the wise man apply here: "The prudent man seeth the evil, and hideth himself, but the simple pass on and are punished"?

But I am not qualified to pass on the technical question

whether evolution is accepted as a law of nature established as firmly in science as the law of gravitation. I am concerned with a practical question. If we use logic we must criticise our procedure in the light of logical canons. The argument so often urged against evolution—an *argumentum ad hominem*—that Darwin's study of evolution landed him in atheism or at least in unbelief, and therefore it is likely that any one who studies evolution will likewise perish. If the study of evolution made Darwin an unbeliever, the study of it seems to have brought Romanes to a firm faith. Can the same fountain bring forth both sweet water and bitter? A "little dialectic" might bring us to see that we must seek a deeper cause for both conditions. To my mind, the explanation of Darwin's loss of faith is a psychological one. Darwin lost his faith like many another has done, whether he be the historian Gibbons, the literateur Voltaire, or any of the other brilliant sceptics of history. A study of Darwin's life shows very plainly that he became so engrossed in his scientific studies (but they may have been historical or artistic) that he began to neglect the practice of religion. If it is true, and it is, that "if any man will do the will of God, he shall know of the doctrine, whether it be of God or whether it be of man," the contrary is likewise true, that if a man who believes in religion neglects the doing of its commandments, he will lose his faith. Our capacity for religious belief, like any other human capacity, must be exercised or it will atrophy and die. Is it a mere coincidence that all the scientists whom I know, who are Christian men, are also active in their religion, and those who are not Christian, neglect even the conventional duties of religion?

This leads me in the last place to consider the bearing of scientific study upon the faith of young men and women in college. The fact stands undisputed, namely, that many a one goes to college believing in the truths of religion, but returns an unbeliever or at least a doubter. What is the cause? Some explanation must be found, and it is so easy to say that the ungodly teachings of science, especially evolution, explains it. I was twittingly asked last summer at the Reynolda Con-

ference why the psychologists showed so large a number of unbelievers in their ranks. And because it was asked in the spirit of banter, I replied in the same vein—"because we have so many who have come to us from theological seminaries." It is a fact that many of the psychologists began as theological students. Now I do not believe that the study of Divinity makes unbelievers; neither do I believe that the study of science makes heretics.

Doubt, like heart trouble, is a symptom and not a disease. No trained physician would undertake to prescribe for heart lesion. It is an indication of any number of conditions. He seeks first to find what the conditions are which gave rise to the trouble and then proceeds to remove or reduce them. Now doubt is a mental symptom and the possible causes are many.

Before one is prepared to analyze doubt he should understand that *belief* is of at least three varieties. In Gardner's recent book, "Psychology and Preaching," he gives three general kinds of belief—"those which have their basis in the natural credulity of the mind, those which rest principally upon positive agreement with the intellectual system, and those which derive their certification chiefly from powerful feelings that spring from one's instinctive organization." Now, psychologically, the first is based upon that aptitude or impulse of the mind called suggestibility. Many a man accepts the existence of God, the divinity of Christ, the atonement, through social suggestion, and not as the result of reasoning. I am afraid that this suggestibility of the mind is the sole basis and explanation of the faith of many a young man and woman.* The seed of truth, sown by Godly parents, fell upon stony ground, where there was not much earth, and forthwith the seed sprang up, but because they had no deepness of earth—how beautifully descriptive of the action of suggestion. "And when the sun was up, they were scorched, and because they had no root they withered away." Credulity believes things because it is told that they are true. "It is natural and beau-

*If such a one can be kept in the proper environment his faith will be safe.

tiful in a child, because the child has had but little experience, and has, therefore, no well-established positive standard of critical judgment. In credulity its mental life normally begins. But it does not by any means excite our admiration when we observe it in the grown person, because the grown person has had experience and opportunity to organize his intellectual life, and thus should be equipped to weigh and consider all presentations that seek admittance to his mind as truth. We consider it, therefore, abnormal and reprehensible for him, in matters of important concern, to accept what he is told without the exercise of his own reason. In no matter of great practical importance should his belief rest blindly upon authority, the subjective correlate of which is suggestibility. It should have its roots in himself. It should be tested in the crucible of his own intellect. If he believes the statements of others it should not be the acquiescence of mere credulity, but the assent of a rationally active mind."

The second class of beliefs, instead of resting upon the suggestibility of the mind, depend upon its rationality. But there is always a danger that such beliefs may be disturbed when new knowledge is presented to the mind. It seems to render the old belief untenable. With the rapid increase of knowledge—the giving of new intellectual experiences—which so conspicuously characterizes our age, such is very apt to be the case; and some of the incidences of young people losing their faith are explainable by the fact that old intellectual systems are disturbed by the new knowledge. The remedy lies in the rather heroic treatment of so presenting the situation that it shall arouse a different set of experiences to pass upon the question. This last statement is a rather formal and psychological way of saying that the doubter must be aroused to think. But that is just what your average young American does not propose to do unless the instigation to it is very powerful.

The basis upon which the third class of beliefs, called by Gardner, "vital assurances," rests is the soul's capacity for suffering and enjoyment—its "affectability" to use a single

term. To quote again from Gardner: "We are beings who have conscious needs and desires, who live or die and who crave life. Out of this deep instinctive substratum of our nature springs longings for certain kinds of satisfactions, and these longings generate belief in the reality of those objects which are necessary to their satisfaction." Says Pillsbury, in his "Psychology of Reasoning": "Whatever appeals to us strongly enough to tempt us to desire to believe, by the very same appeal compels belief." Vital assurances, therefore, rest not at all upon credulity, although they do demand rationality (i. e., these vital beliefs must not contradict known reality) because of the structure and unity of the human mind, but they rest primarily upon experience in the deeper and more spiritual meaning of that word. Such a belief is essentially a religious belief, and no man can have it "until in some great crisis his vital longings for divine support and fellowship is awakened and the realization of God becomes the source of his deepest satisfaction and the controlling influence in his conduct." Such an experience in the teaching of Jesus is called "being born again," and in the conventional phrase of theology, "conversion." Now the testing question is: Will a young man who has had such an experience lose his faith? As professed Calvinists, you and I can answer no other than "no." But, forgetting our theology, as parents, we hesitate to give any answer. But an analysis will disclose the ambiguity of the word faith. If by faith we mean nothing more than an intellectual assent to the precision of the doctrinal formula, we may say, "yes," but if we mean such an experience of God and our need of His protecting arms about us, a faith that cries, "though he slay me, yet will I trust him," then we cannot but say "no"; such faith cannot be destroyed.

But what may occur and what is occurring, especially in recent times, is that one may be painfully conscious of a disharmony between his instinctive cravings and the new knowledge which seems to render them but vain and mocking longings. Then we have mental distress, or more plainly, doubt. It is a struggle between the head and the heart, a struggle

that, if it continues without reconciliation, presents us with one of the most pathetic situations in the history of a human soul. Near the close of his Autobiography, Herbert Spencer, after discussing the vastness and manifold mystery of the universe, and declaring the impotency of intellect to comprehend it, adds: "And along with this rises the paralyzing thought—What if, of all that is thus incomprehensible to us, there exists no comprehension anywhere? No wonder that men take refuge in authoritative dogma! . . . Thus religious creeds, which in one way or another occupy the sphere which rational interpretation seeks to occupy and fails, and fails the more, the more it seeks, I have come to regard with sympathy based on community of need; feeling that dissent from them results from inability to accept the solutions offered, joined with a wish that solutions could be found."

There is but one way to prevent a situation like this from arising, but there is more than one way to prevent it becoming so acute. The one way to forestall it is to close the mind from the beginning to the influx of new knowledge and dogmatically deny the truth of such impressions. But to me this is not only the easiest way, but it is also a sinful way, because it starves the intellect, or to assume such an attitude is, to change the figure, to abdicate both the primary and secondary functions of the mind; but we must remember that the primary function is to receive impressions from the environment, and to compare one idea with another. The secondary function, and it has the most value for life, is to resolve the conflicts between ideas, and eliminate the totally false and correlate those which are in any measure true, into a higher unity or larger truth. For the closed mind, the thinking does not pass beyond the primary stage of perceiving the disagreement with the present mental system, whereupon the new idea is instantly judged as false. If the most dangerous man in politics, except one whose influence is for sale, is one who will not consider new ideas, what are we to say of the man of religious leadership who exhibits the same attitude of mind?

The other way of resolving the conflict is to use the power

God has endowed us with just for this contingency. Psychologically, the reason we have intellects and not well organized instincts is to think through difficulties. God has so created us that we never have to *think* except in the face of a problem, and the fact of the problem should be interpreted as God's challenge to us to think—to mass and arrange stores of knowledge, and draw inferences from them, to weigh reasons and reach a conclusion which recognizes *all* the facts and yet not confused by apparent contradictions. As a psychologist, I realize that I am prone to exaggerate the moral obligation to think; but after heavily discounting the exaggeration due to enthusiasm, does there not remain a large quantum of responsibility to exercise the talents of reason, with which God has entrusted us?

But after this method has been faithfully tried and nothing but failure results as is resulting with a large and probably growing community of souls, there is yet left us one other resource, a kind of city of refuge from the storms of doubt. The hint comes from an experience of Paul's in connection with his thorn in the flesh. He prayed God thrice that He would remove it, but it was God's will that it be not removed, the rather that he be given grace to bear it. If the disharmony between one's head and heart cannot be resolved, then the Christian's attitude should be to bear it and, by becoming so busy in the Lord's work, forget the pain of discord. I really believe the cardinal remedy, because it is the one hinted by Jesus, is to allow the thorn, to carry out the figure, to become *absorbed,* in medical parlance, which it will become through *at first* acting as if the objects which our deeper nature craves *are real,* and in trying to discharge the many religious duties which are easily glimpsed, one will no longer suffer the distress of doubt because his attention is focussed elsewhere. "If ye will *do* my will ye shall *know* the doctrine."

What are we now prepared to say to the complaint that so many young men and women lose their faith in college? First, I should say that this loss of faith is more seeming than real. Doubt is a very different attitude of mind than unbelief. Doubt

is a symptom that is not necessarily alarming, but it challenges our best thought. First of all, we must train ourselves in the art of spiritual diagnosis, remembering that religious doubt is not always the result of the working of a single cause. Doubt may be caused, for instance, by evil courses of conduct. "Evil habits of life often give rise to feelings which repel a religious conception of the world, and influence the intellect to question the existence of a holy Supreme Being and the moral ideal of the world. Here the 'wish is father to the thought.'" Because of the propensity to rationalization the young man will make himself believe that his rejection of the faith of his fathers is the result of rational thinking, when in reality what rational thinking is done is done *after* and not *before* the doubt arises. His intellectual doubt is a kind of defense complex thrown up because his manner of life is inimical to the claims of Jesus. Now this kind of doubt has to be treated in a very different manner from a doubt which results from and not followed by rational thinking. It is an emotional, not a rational product.

Another prolific cause of doubt, as one of your professors recently said in a sermon at Davidson, is that the faith which some young men come to college with is a faith taken on the authority of their parents without its ever becoming a conviction of their own thinking and meditation. The seed sown by Godly parents has fallen on the stony ground of suggestibility. Such a faith is nothing more than credulity. When they accepted their beliefs it was on the authority of some one else, and when in college a contrary belief is suggested, they respond to that at the expense of rejecting the faith of their childhood. That is one reason why Christian faith seems unworthy of man. It is unworthy of a grown person, if it rest on nothing more solid than suggestibility. The remedy here, I think, is obvious.

But the most fundamental cause of doubt, or even loss of faith, is the neglect, gradual at first, to live in obedience to the commandments of Jesus. Prayers are slighted, devotional Bible reading is neglected, hours of worship are forsaken—these inactivities bring about a flabbiness of religious tissue and

lacking the tonic ozone which religious exercise assures faith is stifled, and if these neglects continue, is finally asphyxiated.

Why did Darwin, who in his youth professed belief in Christian doctrine, lose his faith? The answer to me is obvious. Neglecting to exercise his religious faculty in vigorous, healthy religious activities, his grip became nerveless until his religious response became nil. Haveloc Ellis, in his "The Dance of Life," tells us that he, too, in young manhood had the conventional faith of youth, but he also tells us that first one and then another religious activity fell off until, without knowing just when, he found himself without faith. You can examine all the cases of loss of faith, and whatever other contributory causes may be discovered, the final cause is this neglect to exercise the religious capacity—some call it an instinct, to seek God, to think about Him and the world to come. "How shall ye escape, if ye *neglect* so great salvation?" In its essence, religion is more closely related to the "will to live" than anything else. I have sometimes spoken of it as a biological phenomenon. It is the personal adjustment to environment, an environment which even in the perview of the most advance scientists means an environment with God at the center of it. Says an eminent psychologist, in a recent text-book: "Life is activity, and to live means, for any species, to engage in the fullest activity possible for that species." For a man not to engage in religious activity is for him—the top and crown of all the biological species—not to engage in the fullest activity possible for him. In this light we are to interpret the great words of Jesus, "I am come that ye may have life and have it more abundantly."

THE MINISTRY AND CRIME.

By Rev. G. Croft Williams,
Rector of St. John's Church, Columbia, S. C.

Mr. Williams is head of the department of Christian Social Service for Upper South Carolina; professor of Sociology in the University of South Carolina; member of the Southern Commission on Interracial Relations; formerly secretary of the State Board of Charities and Corrections and of the State Board of Public Welfare for South Carolina. His academic work was done at the University of the South, and he is a graduate of the Virginia Theological Seminary, Alexandria, Va.

The Bible tells how the first child born on earth finally became a murderer, and that of the ugliest sort, a fratricide. So from earliest times crime has dogged humanity. Men in their onward way through the ages have left a trail of blood. Gibbon said that history is "little more than a register of the crimes, follies and misfortunes of mankind."

However, when industrial civilization came and enlightenment was offered to the masses we felt that crime would rapidly diminish. We assured ourselves that progress would push us on to perfection. Today we are coming to a different conclusion; we are finding that the world does not automatically grow better, and that automobiles and flying machines do not necessarily become Elijah chariots to whirl us to the skies. It is a rude awakening to find that the United States has the most lawless population among civilized nations. Here is a sheaf of statistics gathered by Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company of America. The figures show the number of homicides to every one hundred thousand of the population of the countries listed: United States, 7.2; Italy, 3.6; Australia, 1.9; South Africa, 1.8; New Zealand, 0.9; Ireland, 0.9; Spain, 0.9; Norway, 0.8; England and Wales, 0.8; Quebec, 0.5; Ontario, 0.5; Scotland, 0.4; Holland, 0.3; Switzerland, 0.2.

The South is an especial transgressor along this line. It is depressing to read the homicide death rate per hundred thousand population in the following Southern cities. These are

1923 statistics: Jacksonville, 45.9; Louisville, 13.1; Nashville, 30.7; New Orleans, 21.; Petersburg, 21.4; Richmond, 13.1; Savannah, 34.1; Baltimore, 10.2.

Our homicide record is about 10,000 a year and is increasing. Further, robberies and other crimes of violence are keeping pace with our murder record. Nor is this all. In the South young white men and women are becoming offenders to an alarming degree. It is pitiful to see the large number of young white men in our jails and penitentiaries. At the time when they should be founding homes and be contributing to the upbuilding of their communities, they are "doing time." The violation of the prohibition law is so widespread that few seem to notice it, unless it happens in their neighborhood, then decency or the fear of falling prices in real estate forces them to protest. The corruption of police by bootleggers is a scandal well known but difficult to reach.

We might well consider the causes for this delinquency. It seems to me that there are five outstanding ones that challenge our attention. These are our changing moral standards, disrespect for law, facilities for committing crime, treatment of prisoners, and the lack of religion.

With the arrival of the industrial revolution and the advent of science the corporate life of man was violently and radically changed. From a family life organized about home industries we have come to a family dispersed into different occupations. So today we find one son at a machine shop, another son selling papers on the streets, and a daughter clerking at a department store. The home tends to be only a boarding place for them. Consequently the integrated family, with its accumulated experience and its sense of responsibility, does not play steadily on the young folk when they are in a susceptible and formative state. With industrialism came also the concentration of population, and too often with its congestion, and its concomitant of slum conditions and slum standards of life. This concentration, together with a rapid movement of the population, due to easy transportation, broke down the public opinion so intense in small communities. Thus we

have a scandalous divorce rate. In 1920 seven persons out of every thousand living in the United Stated were divorced persons. In 1910 there were five to every thousand. In 1922 there were 7.6 marriages to every divorce. Both the rate and the increase are alarming. We lead the world in this line, and from present appearances our leadership will continue. Two people may marry, quarrel, separate and go back to their former occupations without having any special notice taken of the little tragedy. Such an episode would have set a small, face-to-face community, with its vibrant public opinion on its ears. I cite the family as an illustration of the effects that the industrial revolution wrought in our social order, though there are other institutions that have suffered changes as great or greater. Of course all this plays havoc with standards unless there are powerful counteracting forces.

When standards shift crime will come. The same causes that make for divorce make for looseness of morals, for weakness of character, for a nerveless public opinion about many vitally ethical questions. Then, too, the drive toward righteousness of a strong moral sentiment is dependent on steady standards, and if this drive does not flow into people they are bound to fall into wrong-doing.

With this shifting of standards comes a disregard for law, as law in its proper nature can only be a statement of steady standards. Many of us look at the penalties and are not moved by the compulsion of the law itself. Thus numbers of the cultured and respected do not hesitate to consume prohibited liquors, leaving the bootleggers to run the risk of the courts. Hordes of wealthy owners of high-power cars drive their machines at a desperate rate, keeping a weather eye open for the traffic officers. Financiers plunge recklessly into real estate or other speculative ventures, carrying poor men's investments with them, and trusting that if disaster happens a shrewd lawyer and a confused jury will make a way of escape. Now, when those of the favored classes, with all opportunity for decent and easy living, go into excesses, what can be expected of the poverty-strickened and the ignorant? Disregard

for the law is seen on every hand and is condoned. Many statutes are not taken seriously by the public, and are often lightly regarded by those that enacted them. When the citizens of a nation solemnly add to their constitution a mandate that prohibition shall prevail, and then when multitudes of those citizens treat this solemn proceeding as if it were a farce, can any one be surprised at those of an anti-social mind joining in the laugh? When we treat our Constitution with levity small dignity will be accorded to ordinary sections of the legal code.

Another factor in the making of crime is the ease with which offenses may be committed. In olden days a person could defend himself with a stick or his fists, or he could slip away from his adversary. Not so now. It is the custom of the upright to go unarmed and of the evil-doers to carry weapons of deadly power. Guns today are so dangerous that no one should go armed, unless he is a man of clear thought and of self-control, yet many of the low mentality and numbers of morons are permitted to roam about with shotguns and magazine pistols in their possession. Why should we be startled at our murder record? Another aid to crime may be found in the automobile. Banks may be robbed or stores looted and the thieves can go a hundred or so miles before the robbery is discovered. In old days strangers were easily spotted, but now, with tin can tourists roaming over every highway, it is difficult to detect a criminal that is running away. So, too, is it with the whiskey runner. Had he only a horse his career would be short, but in a high-power machine he can transport his liquor a great distance and elude even the vigilant officer. Whenever facilities for escape are easy crime will flourish.

In accounting for the prevalence of crime we must turn to the treatment of the criminal, for he is one of the main factors, though many leave him out of their accounting. In studying the inmates of our penal institutions we find that about 40 per cent of them are recidivists, that is, they have served previous sentences. Why is it that so large a per cent was uninfluenced by our prisons? It is because these institutions

use inadequate methods. The ancient idea of deterrence by punishment, mixed with a large portion of vengeance, still prevails in our prison management. Seldom does one find a penitentiary superintendent hopeful of his wards. He is usually a politician, of meager education, and lacking in any knowledge of criminology. This statement will be agreed to by psychologists and sociologists that study criminals and their surroundings from a scientific viewpoint. They usually find wardens and other prison managers cynical and unsympathetic. They try to break men, and in doing so break the little good that the inmates have and leave the bad. When this attitude rules offenders come out worse than when they went in. Because of their treatment they are more furtive, but they are no better prepared in skill for normal occupational life or in character for higher aims. Iron discipline never did and never will make men better. There may have been iron discipline in some great movements of the past, but it was only incidental to the carrying into effect of exalted motives. We have used every imaginable torture on offenders, from the branding and mutilating employed in early society to the solitary confinement and flogging used today, and all this paining has not cured men of wrong-doing. Yet we still lean heavily on this system, hoping against all reason and experience that somehow the methods that failed everywhere else will succeed among us. Our punishments as now conducted do very little toward preventing crime and practically nothing in reforming criminals. If that statement appears too drastic, I ask for some other explanation of the 40 per cent of recidivists in our penal institutions and the continued growth of crime.

Lack of religion is another cause of delinquency. The restraining power of a belief in a law of righteousness and in a God that can and will enforce it in time and eternity is an effective force in curbing lawlessness. Let us notice the waning of religion. The lowly folk, the poor and ignorant, whom life presses so hard, in former times looked to religion for consolation and help. Now the startling news comes to us that the underprivileged classes are leaving the churches. In

many parts of the country Sunday morning sees throngs of laboring men going to their labor unions instead of to religious services. Science and the new criticism of the Scriptures have caused many persons to drop numerous ancient tenets of their faith. Whilst this may be done by some without disaster to their religion, the average man cannot lose one article of his belief without having the whole go under a shadow of doubt. Now, our moral and religious systems are so interwoven that when one unravels the other gives way. Thus we find that in many places skepticism has brought in a lower moral tone, and ethical ideals have faded. When passion and greed lay hold of a man, and when there is no counter force in him to drive him toward the right, nor any vision of life warranted by the divine, that man is in a condition dangerous to society. St. Paul gives a perfect picture of this struggle in the seventh chapter of Romans. So when areas are visited by irreligion crime unfailingly appears there. Dr. F. H. Wines said of criminals in "Punishment and Reformation," an old but great book on penology: "Born without moral sense, or having impaired, if not destroyed, the faculty of conscience, by its neglect or abuse, they are spiritually blind to their own actions and relations. It seems a hopeless task to renew in them the faculty of moral insight. Yet it must be undertaken, and for its accomplishment our hope is in God, the Creator and the Recreator of the spirit that is in man. Physical and intellectual culture may contribute to the end in view; but without the appeal to conscience, in the name of God, without picturing to the tempted the parting of the ways which lead to death or life, without holding before their minds judgment and mercy, destruction and forgiveness, and urging them to decision, in the light of eternity and their personal accountability to the Judge of all the living and of the dead, the central spring of moral activity will not have been reached, and any reformation which may take place will be superficial and evanescent." These are the words of one of America's most noted prison reformers and social statesmen writing not

from the viewpoint of a clergyman, but from the approach of a specialist in criminology.

We have considered some of the sources of crime, so we may now turn to its treatment. It is obvious that this treatment must reach through to the causes if it is to be curative. Our work here might be fairly well encompassed by two things—getting better motives into men and making our primary social institutions better instruments for the formation of character.

We dwelt on our industrial civilization awhile ago, and we saw that it brings calamity to many. Yet this need not be, for machines might be employed as instruments of culture and righteousness. Whilst automobiles might serve as a means for the swift escape of criminals, they may also carry children from remote homes to consolidated schools and eminent preachers from large cities to present a vivid gospel to isolated communities. It all depends on who does the riding. Carry this through all of our machine civilization and you have helps or hindrances multiplied a thousand times. Motive will be the determining factor, and motive is a human quality; no machine possesses it. I press this point because of the controversy now going on over our civilization. Some hold that machinery will necessarily destroy spirituality, others assert that our civilization must sweep on to a better world order. We should turn the process about. We may drive through industrialism to a better or a worse world. This was the sane view of the ancient Greeks, as it was the view of all other peoples that have climbed to heights of noble living. There is the task of men who would eliminate wrong doing and bring in right doing—fetch good motives into society. Not the inventor, not the destroyer, but the prophet is he who will be the means of society's regeneration.

Motives, however, must work largely through institutions. Our primary social institutions are the home, the school, the church and the community. No consideration of the elimination of crime can afford to leave out any of these. The home is the most powerful group for the making of character. No people will ever rise above the character of its homes. I no-

tice that criminality is diminishing among our Southern negroes; I also observe that their homes are growing better. Numerous efforts are making for the helping of that race, and most of them are of worth; but whatever ministers to the making of cleaner, more wholesome, happier homes for them goes toward the everlasting salvation of the black man. Social workers will testify that broken homes send out most of our broken men and women.

Another institution that challenges us is the school. The school gets young children, and it has power to teach them to think and believe as it wills. Its great function is to train them in their plastic years to fit into a social order. Many schools are doing this, but many others are not fitting them to live in this world at this time and on the highest level. Often teachers and school authorities think that when they give their pupils a certain number of credits they have educated them. So much arithmetic, so much grammar, so much geography, all properly mixed and administered, and then comes a good citizen. The only trouble with this program is that it doesn't work. The Ten Commandments need to be added to the curriculum, also some course whereby our boys and girls will know and admire those great and generous folk that have been the chief adornment of our race and from whom has flowed most of the light that illuminates the ways of man. Our schools should foster thought, and not bow down to the child that perfectly mirrors his teacher. They should reward goodness as well as smartness and hold before their children a beautiful and worthy social life, so that those children would grow to admire such a world and long to bring it about. Such schools would decrease the number of delinquents by increasing the number of forthright men and women.

The Church is the one institution that stands for the religion of Jesus; for kindness, for helpfulness, for love and sunny hope. When this way that Christ taught is followed men do not go wrong. In this day the way of Christ does not lead to the penitentiary. Many criticisms of the Church are always in the air, some of them just, some of them unjust.

But the Church's destiny is not in the hands of its critics. It is always difficult to make ancient institutions face contemporary conditions, and the Church is very old. The desire of the Church is now, as it has ever been, to help men by bringing them nearer to the image of the Master, but our methods often fail. We must continually examine our methods, with the intention of keeping them effective. Too often we confuse method with fundamentals, and thereby fail to carry out a great purpose. I feel sure that the masses of the people depend on the Church for their religion. Those that imagine that we can have religion without institutions have never gone far in social thought.

Binding family and school and Church together into a group of like-minded people is the community. In studying crime we often dot a map to show the incidence of lawlessness, and we always notice that the dots cluster thickly in some communities and are sparsely scattered in others. Then, too, if a community of clustered dots has its character unchanged from year to year the clusters will remain constant in density. This shows that communities of a certain sort will produce offenders in a fairly regular stream. It is evident then that if we wish to lower the crime rate we should change communities that are breeding places for delinquency. In many places community organization movements are under way, getting the social forces together and focussing them on desirable enterprises. There are few communities that have not ample resources to build a fairer type of corporate life and eliminate the morally unfit, if they are minded to do so.

I have sketched briefly some of the basic causes of crime and their treatment. Should a minister take an interest in the subject and find a place in the program? The answer to this will doubtless be that most of our clergy are interested and are helping. But this interest is often of only a general kind and not based on adequate information, and the help is frequently only a benevolent attitude. The minister should be a leader. His education and his time for study give him opportunity to penetrate the subject deeper than other men, ex-

cepting only the specialists. He could give it that wide consideration that appeals to intelligent men, a consideration so woefully lacking today. Our ministers as a class are able and energetic men, and I covet their leadership in this line of scholarship. Why should laymen do the marked research and thinking along this line? True, ministers say and write much against wrong doing, but most of this is in sporadic outbursts and does not come from well ordered and systematic reasoning.

We turn now to the minister's part in the program of preventing and suppressing crime. It should always be that of an ordained man and in the line of his regular work. The kind of clergyman that makes casual ventures into social work and thinks that he has plunged into an alien field from which he may return to his normal calling is to be discountenanced. He is merely a bungler. As a minister and through his ministry he should make his contribution. Even in this modern age I am jealous of the minister's prerogatives, and I do not relish the apologetic airs of some of the brethren when they front great political and social questions. Not outside of the Church, but through the Church, we clergy should be a social force.

The first means for this, and one of the most powerful, is the pulpit. Ofttimes a preacher proclaims against crime, but this is frequently a mere cry of protest, a flaming arraignment of wrong-doing, to be followed the next Sunday by a sermon on a dissimilar subject. This makes little impact on the community. But if the preacher should give awhile to the reading of several books on the subject, think over their contents, find the extent and causes of crime in his community, then give several sermons on the results of his study and enquiry, he would hold the interest of his hearers and bring them to a new point of view. For his reading I commend "Crime and Punishment," by Wines, and "The Offender," by Burdette Lewis. People always like to hear sermons on crime, and it is a pity that their curiosity is so often rewarded by a preacher's emotional reaction to a few poorly sustained facts and surmises, rather than by a well-informed reasoning out of the matter.

Of course there should be a flame, but let it be the flame of faith and reason afire. Dr. Charles Parkhurst is an excellent example of this kind of preacher. No man in our country has fought crime with more valiancy or with more lasting effect than he, yet his mighty drives were based on masses of definite and well digested information and a carefully wrought out plan of attack. No person in New York was quite as good a master of the field as Dr. Parkhurst, and he won.

A pertinent question arises here. Would not this turn the pulpit into a social service lecture platform? Certainly there is danger in that. All of us have doubtless heard preachers go through long arraignments of evil or programs of civic betterment, casually mentioning God occasionally. That is weakening. We have a dynamic gospel; let us give it to the world. It is the pulpit's contribution to social life. When a preacher launches into sociological discourses because he has lost faith in the power of the gospel, or has his vision of the saving Christ blurred, that preacher's social pronouncements are not listened to with any great seriousness. The average man regards him as a dabbler rather than as a man of God. Yet the principles of righteousness, individual and social, are eternal, and should find application in current life. This means a social gospel surcharged with a sure faith.

Beside the pulpit the minister may find a promising field in the community. Here he might be a social leader; certainly he could be a deep sympathizer with and a wise counsellor to all movements that make for social betterment. Many of these movements need calm thought and a large vision for humanity; they are in the hands of folk that are institutionalized or overprofessionalized. They are mechanical and lack both the human and the divine touch. Now when a community sees in a minister the saving qualities of sureness in standards and saneness in judgment it will throw itself upon his service. After all, the average folk, the common citizenry, make a community, not the social worker, important as his function is. Our communities are socially saved by socially-minded citizens and not by social experts. This I say after having served as

secretary of a State Board of Public Welfare, some years in settlement work, and a period of teaching a social science at a university. The well informed minister has here a rare opportunity. Let him feel that he belongs to his community as well as to his congregation.

In bringing this paper to a close, let me urge the ministers to enter more largely into the social thought and life of the day. They have a large contribution to make, and they in turn may receive a humanizing and broadening that will gladden them and give them more effectiveness. Should they turn in greater numbers to this phase of work crime would decline rapidly.

MODERNISM.

By Rev. John Calvin Siler, D. D.,
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It is hard for us to realize that we are entering upon one of the greatest religious controversies of all the Christian centuries. We read with interest the controversies that shook the theological world in the first five centuries which resulted in the formulation of the historic creeds of the Church. We look with wonder and profound admiration on the struggle of the Reformation which gave us the great confessions. It seems to remain to our own century to bring about the controversy that assaults historic Christianity at every point. Once it was the nature of Christ that was under discussion, at another time it was the doctrine of the Trinity that was under fire, at still another time it was the plan of salvation that was the center of contention, now, in this time, all these points are under discussion and the historic position of the Church is being assailed. Every article of creed and confession is placed under

a cloud of doubt, and the work of councils and of fathers is in the discard. Surely this is a great and trying time in the history of the Christian Church.

Since we are living in such a time it becomes the duty of every one who loves the Church of Christ to study with care this controversy which is threatening the very foundations of the Church. If we are to maintain our faith, we must assure ourselves that we are of the truth. We must put mind and heart to the pondering of these questions afresh. Doubtless, one of the providential values of this assault upon our historic faith is in the renewing of our knowledge and the freshening of our faith by sending us back to re-examine the foundations upon which our faith rests. In order to do this we must have books to give us all sides and angles of the controversy so that we may be able to think our way through aright. Books are not lacking; the difficulty is to know what books will prove helpful. Our reading must not be one-sided if we are to grasp the thought of the present day. This article is simply a study of books that the writer is finding helpful as he is groping his way through this maze of modern thought.

Definition.

The word "Modernism" is on every tongue, and seems to be the word chosen to designate the present controversy as against the historic creeds and confessions. "What is Modernism?" This is a question often asked, and variously answered. The best way is to let Modernists answer for themselves; they of all people should know what it is. Happily, we have a book with this very question as its title; "What Is Modernism?" by Dr. Leighton Parks, a New York pastor. Dr. Parks gives this definition: "Modernism is not a body of doctrine. It is just a state of mind. It is an attempt to justify the ways of God to man; that is, to man in the twentieth century." This sounds very plausible, but on perusing the book it is found that the mind of this century is a mind that cannot accept the faith of the fathers. The virgin birth of our Lord, His bodily resur-

rection, are only beautiful symbols of hidden truth. The facts of the gospels are not facts, according to Modernism.

Dr. Sterrett, in his "Modernism in Religion," defines a Modernist as "one who recognizes that he is heir of all the ages, but feels and knows that he ought to be the slave of none." Another specious definition. The implication is that one who accepts what the Church held to be true in the past is a traditionalist. What provokes me is that Modernists do not seem to understand that one may hold to the old faith because he has examined the teachings of the creeds and has found them, in the main, true and satisfying for our age and time.

Dr. Shailer Mathews may be looked upon as the dean of American Modernists. In a recent excellent book, "The Faith of Modernism," he gives this definition: Modernism is "the use of scientific, historical, social method in understanding and applying evangelical Christianity to the needs of living persons." This is an interesting and arresting definition which strikes a chord of sympathy in every Christian heart. It looks like this is the very thing we are all trying to do, for are we not all seeking an exact and proper understanding of evangelical Christianity with the desire of applying it to the needs of living men? The "joker" in this definition is in the word "Christianity." The trouble about Modernist books is that they do not mean what they seem to say. What sort of Christianity has Dr. Mathews in mind? Not the Christianity of our Westminster Confession; but a Christianity that is deprived of its infallible book, of its transcendent God, of its divine Christ, of its personal Spirit, of its blood atonement; a mere shell of the Christianity preached by Paul. The "Christian Century," the organ of Liberalism in America, some months ago made this confession: "Christianity according to fundamentalism is one religion and Christianity according to Mod ernism is another." This is one time when a radical paper stated the truth, but in recent months it has seemed to be very reticent about this deliverance. Perhaps we should grant to Dean Mathews the distinction he urges between Modernism and Liberalism. Modernism may cling still to some semblance

of the supernatural in religion, while Liberalism discards it entirely, yet it is to be noted that the tendency of Modernism is to adopt the theological positions of Liberalism. To any one who would understand the viewpoint of Modernism I commend these three books, especially Mathews'.

As a companion volume to these, written from the conservative standpoint I would commend "Christianity and Liberalism," by Dr. Machen. This book tells what a conservative sees in Modernism. This is an able, scholarly book and is so well known that it needs no further mention.

The Roots of Modernism.

How does it happen that we have Modernism? What are the reasons for the prevalent doubt of the historic faith? When we come to examine the thought of the past century we readily see that Modernism is a growth from it. The roots for the growth of Modernism have struck deep in the thought of the past. The Higher Criticism which had its rage in Germany has much to do with Modernism. The theology of Schleiermacher and of Ritschl has made its contribution. Darwin's theory of evolution with its later developments and the modern stress on science and scientific methods are predominant factors. The new psychology and the new democracy have made suggestions. May I add that a type of extreme, mechanical, overbalanced orthodoxy has helped promote the revolt. I say this because the Modernist books seem to be combatting an orthodoxy with which I am unacquainted. Is this a man of straw, or have men come into contact with such an orthodoxy that has driven them into the extreme of hostility to historic Christianity?

I shall now mention some books that will be found helpful in looking into these roots of Modernism as well as into the entire Modernistic position.

"The Aftermath Series," edited by Bishop Horace M. DuBose, is a series of twelve pamphlets dealing especially with the Higher Criticism and its results. These little books are

almost indispensable to the busy preacher who would know something about Christian thought. The pamphlet by Professor Robert Dick Wilson, "Is the Higher Criticism Scholarly?" is a gem. Get the whole series. I hope Bishop DuBose will continue beyond the present scope.

"God's Answer to Evolution," by Thomas Cary Johnson, should be read by all thinking people. Dr. Johnson shows that the Bible is consistent in its doctrine of man, and that when this doctrine is clearly stated, as he has done, it is the best answer to evolution. This is a most suggestive book for preachers. Read it.

"Psychology's Challenge to Christianity," by Cecil V. Crabb, is another book from our own committee that makes a distinct contribution to our study of Modernism. It is written by one of our own ministers. This is a most excellent discussion of recent psychology. It will help untangle some of the psychological theories that are plainly hostile to Christianity; besides, it will provide sermon material.

"Modern Religious Liberalism," by John Horsch, is a book of unusual importance in our study. It is the greatest indictment of Modernism I have yet seen, and is specific in its charges. It regards Modernism as the greatest present menace to Christianity, society and the State, and shows why this is so. This is a strong book that speaks out with no uncertain sound and gives food for thought.

"Modernism and the Christian Faith," by John Alfred Faulkner, is the best theological answer to Modernism I have found. This book takes up the great historic doctrines of Christianity, and after examination finds them worthy of all acceptation. Dr. Faulkner's arguments are convincing, and one feels that his scholarship is trustworthy. The chapter on the "Atonement" is great, and the chapter on "Hell" is heart-searching.

"The Supernatural Jesus," by Dr. George W. McDaniel, is a very thorough study of the New Testament teaching concerning Jesus Christ. It is a fine piece of constructive work that will help support faith. It is joy to know that lovers of the Bible faith are putting on the harness for battle. We need more books like this one to meet popular need.

The Laymen.

We are interested in what the laymen of the Church are thinking about this great controversy. I believe the majority of laymen will line up with the historic faith. At least, that is what these two books by distinguished laymen do. I hope they speak for multitudes.

"A Layman's Confession of Faith," by P. Whitwell Wilson, is a book I want to commend to all laymen. It is a charming book and a strong champion for the old faith. It makes profitable reading.

"Seven Questions in Dispute," by William Jennings Bryan, is important in that it shows what an able statesman thinks of the objections that are being urged against the doctrines we have held as fundamental.

An Old Book Recalled.

It is not often that an old book on Christian evidence is called back to do service in a later day. "The Cause and Cure of Infidelity," by David Nelson, M. D., is such a book. This was a great book in the days of our grandfathers, and many old copies are to be found in attics. It was written in 1836 to combat the infidelity of that time; it is now recalled to meet the infidelity of our time. But there has been a great change since the days of David Nelson. The infidelity of his day was outside the Church, the infidelity of our day is within the Church. It is not too much to say that the Liberalism of our day is practically the infidelity of Nelson's day. "The Age of Reason," by Thomas Paine, could be written now by a professor in some of our theological seminaries and still maintain his standing in the Church. Nelson gives two causes for infidelity—*man's wicked nature* and *his lack of information*—both of which are in operation today. Nelson's *ignorance of the learned* is not so paradoxical as it seems, for many of the learned books of our day are distinguished for their ignorance of the real meaning of Christianity. It is amazing how scholar-

ly men misinterpret the orthodox faith. Nelson's cure of infidelity consists of accurate information and a new heart. The book is filled with illustrative incidents, and contains a detailed account of the author's rescue from infidelity. It is still a useful book on Christian evidence, and the George H. Doran Company is to be commended for calling it back to life and service.

The Debate.

In recent months there has been a notable debate in New York City between Fundamentalist and Modernist. Dr. John Roach Straton, pastor of Calvary Baptist Church, represented Fundamentalism, while the Rev. Charles Francis Potter, minister of West Side Unitarian Church, stood for Modernism. There were five debates, four of which are published. The first debate was on the question: Resolved, that the Bible is the infallible Word of God. The second: Resolved, that the earth came by evolution. The third: Resolved, that the miraculous virgin birth of Jesus Christ is a fact and that it is an essential Christian doctrine. The fourth: Resolved, that Jesus Christ was entirely man instead of incarnate Deity. I do not think that debates like these accomplish much in the way of convincing either side, but in their published form they are useful in giving the arguments on both sides these questions, thus giving the reader opportunity to weigh and balance them. These are good popular presentations of the controversy regarding these questions. These debates show very clearly the kinship of Modernism to Unitarianism. All five debates are soon to be published in one volume.

The Dilemma.

Modernist ministers of the Episcopal Church in which the Apostles' Creed is part of the service find themselves in the embarrassing situation of proclaiming at each service their belief in the Deity of Christ, His virgin birth, His bodily resurrection, when, as a matter of fact, they believe none of

these things in the sense of the historic interpretation of the creed. "Creeds and Loyalty," a book by Seven Members of the Faculty of the Episcopal Theological School, Cambridge, Mass., attacks this problem. This book makes distressing reading. The solution seems to be this: that a minister may apply his own interpretation of the words of the creed independent of their historic meaning, or of the meaning held by the Church as a whole; and since the Church is above its creeds, disloyalty to the historic interpretation of the creed need not imply disloyalty to the Church. All this sounds very plausible, but in the end it is destructive of all purposeful organization. It deprives a church of the privilege and right of standing for any specific interpretation of Scripture truth or of its creed. It throws the ministry of the Church open to all comers, regardless of belief. I cannot see any intellectual integrity in mental reservation as to the interpretation of our creeds and confessions.

Fiction.

It is indicative of the widespread interest in this Modernist controversy that it has gotten into fiction. "The Highway," by Caroline Atwater Mason, is a most excellent book, not only as a piece of clean, high-class fiction, but also for its keen and penetrating insight into the very heart of Modernism. This book contains a message that rings true to the gospel of Christ. It shows with convincing power the attraction of the gospel. Read this book with heart open to receive its message.

Observations.

1. The Modernist makes a great boast of his freedom from creeds and confessions that have come down from the past, yet I know of no one more bound by dogma than he. All dogma is not to be found in creeds. Science can be just as dogmatic as theology. The creed of science is the creed of Modernism. While the Modernist is rejoicing in his liberation from the

thraldom of tradition, he has bound himself in the dogmatism of modern science.

2. The fundamental doctrine of Modernism is the immanence of God, accompanied by an almost utter denial of His transcendence. This most certainly destroys the personality of God, and virtually makes Him a prisoner in His own universe. This doctrine, shorn of all its trimmings, is Pantheism which sweeps away all evangelical truth we hold precious.

3. Modernism has a message for the Church. It is that Christianity must meet the needs of the world as it is today if it is to survive. It must make its contribution to the solution of our intricate problems that arise from the complexity of modern life.

4. The remedy for Modernism lies not in debate, but in teaching positive Christian truth. We must show that the truths of Christianity are not outworn, but are living and vital for our time. We must show the modern man that he needs the gospel of Christ, and we must show him that Christianity offers the only reasonable solution to the many perplexing problems of our modern life.

5. There is no occasion for fear. The truth will triumph, the centuries will be vindicated, Christ will prevail. In the end we will have an enlarged grasp of truth, and a farther flung vision of service. Modernism is a call to study and prayer that the truth may prevail, and the world be sanctified through it.

Books on Modernism.

What Is Modernism? *By Leighton Parks.* Charles Scribner's Sons, New York. Pp. 154. $1.00.

Modernism in Religion. *By J. McBride Sterrett.* The Macmillan Company, New York. Pp. 186. $1.50.

The Faith of Modernism. *By Shailer Mathews.* The Macmillan Company, New York. Pp. 182. $1.50.

Christianity and Liberalism. *By J. Gresham Machen, D. D.* The Macmillan Company, New York. Pp. 189. $1.00.

The Aftermath Series. *Edited by Horace M. DuBose, D. D.* Publishing House M. E. Church, Richmond. 12 pamphlets. 25c. each.

God's Answer to Evolution. *By Thomas Cary Johnson, D. D.* Presbyterian Committee of Publication, Richmond. Pp. 110. $1.00.

Psychology's Challenge to Christianity. *By Cecil V. Crabb, B. D.* Presbyterian Committee of Publication, Richmond. Pp. 210. $1.25.

Modern Religious Liberalism. *By John Horsch.* The Bible Institute Colportage Association, Chicago. Pp. 20. $1.50.

Modernism and the Christian Faith. *By John Alfred Faulkner.* The Methodist Book Concern, New York. Pp. 306. $2.75.

The Supernatural Jesus. *By Rev. George W. McDaniel, D. D.* George H. Doran Company, New York. Pp. 206. $1.75.

A Layman's Confession of Faith. *By P. Whitwell Wilson.* Fleming H. Revell Company, New York. Pp. 208. $1.50.

Seven Questions in Dispute. *By William Jennings Bryan.* Fleming H. Revell Company, New York. Pp. 158. $1.25.

The Cause and Cure of Infidelity. *By David Nelson, M. D.* George H. Doran Company, New York. Pp. 399. $1.75.

Fundamentalist-Modernist Debate. *By John Roach Straton, D. D., and Charles Francis Potter, S. T. M.* 4 vols. "The Battle Over the Bible," "Evolution Versus Creation," "The Virgin Birth—Fact or Fiction?" "Was Christ Both God and Man?" George H. Doran Company, New York. Average pp. 100. Each paper 50c.

Creeds and Loyalty. *By Seven Members of Faculty of Episcopal Theological School, Cambridge, Mass.* The Macmillan Company, New York. Pp. 170. $1.50.

The Highway. *By Caroline Atwater Mason.* Fleming H. Revell Company, New York. Pp. 382. $2.00.

THE PREACHER AND PHILOSOPHY.

By Rev. Dudley Jones, D. D.,
Professor of Philosophy, Presbyterian College of South Carolina, Clinton, S. C.

One of the distinctive and world enduring contributions of Protestant Christianity has been its bold, free and unhindered thought. Its great value as Protestant lies mainly in its courageous thinking. Its speculative and intellectual outlook has made possible and furnished the very qualities by which modern science has been able to grow and bless the earth, while free political associations are its direct expression. The value, success and strength of Protestantism have been its sturdy, clear-eyed, effortful understandings and statements—not in traditionalism, nor in organization, nor in external unitedness, nor in mystical fervor, nor in parish work and church equipment, but in the desire to know and readiness to teach. This fearless sleeplessness of understanding has been the inherent trait and honor of the Protestant ministry.

The preacher has been a thinker ever since Luther's day. For five hundred years he has been the direct and productive thinker in the Western world or has stimulated and indirectly guided its mind. In the percolation and penetration of ideas through the masses the minister has no equal. He has always been the mouthpiece and interpreter of knowledge and truth for the common people. Even today the preacher, the church pastor, has no competitor in moulding the opinion of the people, not excepting the journalist and school teacher, and no superior as a creator and guide of conviction, except the mother.

This rare and restricted prerogative of the preacher gains significance from something besides his historical background. The social and mental levels of our utterly democratic and largely irresponsible age provide the acutest exigency the minister has ever had. Socrates said he was a gadfly to make the Athenians think. So the preacher. It is a difficult and sometimes a perilous task. Cerebration is not a favorite pastime

with human beings, only an occasional indulgence, perhaps. If we may give a measure of acceptance to our alarmed psychologists (and they seem to be correct), the vastly larger proportion of our population reach a fixed and unalterable mental capacity at about fourteen or fifteen years of age, and, therefore, are permanently incapable of sustained and coherent thinking. The average human being in this modern, industrial, convenience-equipped, wheeled and sanitized age scarcely lives above the range of instinct. Abstract reasoning and higher levels of imagination and judgment are a reservation for the minority. It is the thinking of the few that makes any difference, and it is the leadership of a few among this minority that signifies enlightment and progress. Babson, deservedly much quoted, writes recently: "Statistics have led me to believe that the entire progress of civilization has been due to less than 2 per cent of the people. Two in a hundred, perhaps, have vision and think for themselves; the ninety-eight others follow. Two in every hundred people are responsible for the progress of your city—they do the planning and developing; the rest follow. A hundred years ago the ratio was even smaller. It is gradually increasing. The difference between these leaders and the ninety-eight followers is a matter of vision." The preacher in the nature of the case belongs to this group, or should belong to it. Some of them do.

Yet it is a perfectly fair question to ask: Is the preacher at present a thinker? Is he fulfilling his historical and practical function, and does he continue to deserve his unmatched advantage? There is much criticism. Here is a statement from Edward Slosson from "Christian Education," Volume I, No. 1, October, 1923, that is in tone with much friendly criticism and is meant to be sympathetic:

> "We are in the midst of the greatest revolution of thought that the world has ever seen. The Einstein theory of relativity, the Planck theory of quanta, the chromosome theory of heredity, the hormone theory of temperament, the new knowledge of the constitution of the universe and of the workings of the human mind, these ideas will influence the philosophy, theology, religion and morals of the future as much as did the Copernican theory in the sixteenth

century and the Darwinian theory in the nineteenth. Such questions would have aroused the keenest interest in the minds of men like Edwards, Berkeley, Calvin, Aquinas or Paul. A student in engineering or biology will sit up half the night discussing these theories, but your modern theological graduate is bored by them. He has learned how to give the glad hand to the strangers at the church door and can teach boy scouts how they should salute the flag—things that a pump handle or a drill sergeant could do as well—but he is not qualified to lead his people through the mazes of modern thought. Since sermons have become sociological instead of philosophical, serious minded people are going elsewhere to get their metaphysics and often getting a poor brand of it from unqualified dispensers. When a young preacher does touch upon such topics—which is fortunately seldom—he is apt to reveal a materialistic conception of matter that sounds amusingly antiquated to his scientific hearers."

In the face of this, it is almost universally recognized that the ministry is a fine spirited group of men. Their morality is consistent and unexceptionable; their social and practical efficiency quite high; their piety sound; their spirituality higher and purer than at any time in the history of the church since the post-apostolic age.

However, if one may judge from the anxiety and bewilderment of many of the orthodox brethren in face of hectic and hasty radicalism, they seem to be unprepared and surprised at the state of their own minds. A large proportion of our ministry apparently find themselves unprepared on the intellectual side of their religion and life. In any contest one should not be caught on the merely negative and defensive side. Sermons and conversations suggestive of the intellectual background of the preacher, reading and study habits, the subtile and unconscious drift in spontaneous social contact—all these lead to a sort of conviction that too many of us are really not thinking. Sometimes the facetious references to current discussions of science, theology, philosophy and other impliedly learned topics indicate a shabby abandonment of the preacher's privilege. Sometimes a preacher seems to show that he is ashamed, or at any rate hesitates, to be caught thinking. Take the pastor's library as a sign of his mental endeavors. It consists of a meager kit of tools for sermonizing and of the easier secondary or tertiary disquisitions of piety and devotion.

It is extremely rare that one contains a set-up of the great primary and original sources of theology and philosophy. Always and always, of course, the emphasis of the minister's personality and preaching should be spiritual. Nevertheless, one cannot get away from the feeling that great spirituality, and surely effective spirituality, is associated with a disciplined and informed mind, is reinforced by a broadened intellectual outlook, and that spirituality and heightened mental power are interdependent. In short, hard study, thorough and deep thoughtfulness, mental equipment, discipline and mental culture are too often the obvious lack and yet the present pressing need of the ministry.

While excellence of intellect is lower in register than the beauty of holiness; while recognizing that fitness and vigor of intelligence is accomplished by no single branch or method of study; while admitting particularly that the philosopher has no exclusive prerogative as an infallible instructor; yet it is a fair thing to say, if we may take the work of the wise and earnest in all ages, that philosophy rather more and above any other mode of human thinking gives the mind its most beautiful and enduring furniture. It is so when spirituality and godliness live within.

So these are some reasons for recommending, as has been requested of the writer, some study of philosophy and some books on the subject. It is manifest that there are very clear convictions for the need of careful reflective thinking. Besides this general attitude sketched above, there are specific reasons in the field of philosophy itself as a mental trainer and invigorator that give it value for the minister.

For one thing, a man's attitude toward the Bible and toward certain fundamental theological positions is determined in advance, is already set up, as he comes to the Bible and theology, by his metaphysics. It is not the other way around. What positions we take, what interpretations we make by and large and that become centrally fixed as the result of prior metaphysical tendency, however we come by our metaphysics and however inchoate, unconscious or inarticulate the meta-

physics may be—the philosophic attitude is brought to as well as carried away from religious interpretations. Much contention that is supposed to be concerning the Scriptures is metaphysics in Bible terminology and texts. Assumption, the unexpressed and implicated meaning *in situ* upon which layers of experience and learning are laid, give the strength and form to all of our expressions in life.

It is well, then, to know what are the fundamentals of our own minds and the minds of others. A reading of the great thinkers is a revelation of our own thinking. Philosophy, as almost no other study can give, does give the mind amplitude and spaciousness and wisdom and tolerance. Hair-splitting and vain speculation are in it often, but less frequent than in any other department of thought. If one wishes to quote Milton—"vain wisdom all, and false philosophy," one can quote him in Comus to the opposite purpose.

"The object in studying Philosophy," says Dean Inge, "is to know one's own mind, not other people's. Philosophy means thinking things out for one's self. . . . We can only try to coördinate and reconcile the knowledge that comes to us from many quarters, resolving contradictions, separating genuine convictions from spectral half-beliefs, conventional acceptance and the mere will-to-believe. . . . If we can clarify this body of expression which comes to us so turbid and impure, we shall have done what is best worth while doing for ourselves and we shall have to offer to others the best that was in us to give, however small its value may be." If faithful to self and truth and God, we must think through not only those transient problems that come and go, but rethink and make our own those mighty and insistent inquiries that have always invited the souls of the great and perplexed or vexed the spirits of humble men—matters of Reality, Self, Universe, Time, Mind, Matter, Freedom, God. "And if the poor and humble must toil for bread," says Carlyle, "shall not we in turn toil that they may have freedom, life, immortality?"

But secondary and current discussions of science, philosophy and theology should often furnish opportunity to the minister.

He should not sound to his best hearers as isolated from the intellectual problems of his age as the grocer and garage man. Sometimes one hears God spoken of from the pulpit as if He were a first-rate college man and Jesus alluded to in terms of red-blooded athleticism. A mental and verbal outfit of that sort has no adequate reply nor furnishes an antidote for notions like this: "My God, whose nature and attributes were but the expression of men's highest conceptions of goodness, wisdom and power, that in order to generate a more vivid conception of so great and glorious a thought man had personified and called it by a name."

Any one who reads history in the light of philosophy with due appreciation and who keeps close to the spirit of Jesus will be saved the wretched partisanship and hatreds of all the one-idea "movements" in and out of the church. He will be let into the luminous atmosphere where he may see and breathe freely when the dust of controvrsy is tossed about in the air and the pawing and bellowing goes on about sects and parties and shibboleths. He will come to gracious, reasoned conclusions and cling calmly to inflexible and patient judgments. In the strife between conservatism and radicalism, between Fundamentalism and Modernism, between science and revelation, he will know where to find a sound and happy resting place rather than an emotional landing place.

One more reason for the church leadership to give itself somewhat to philosophic thinking is the fact that we sometimes fear or fight ideas or reasonings because we are unaccustomed to them. The church once produced a philosophy of its own. It has produced none in recent years, not much since Reed, Hamilton and Edwards. That clear, adequate, monumental work, "The Confession of Faith," was done by philosophically minded men. The first question in the Shorter Catechism is Aristotelian in form. We are too much inclined as church folks and leaders to suspect or scout the things of philosophy, but it may be because we are unacquainted with the field and so are merely negative and critical. The worst ignorance is specious knowledge.

These are some claims for a thoughtful renewal of interest in philosophy. A widespread and vital interest is not likely to come soon, but there are those who have a quickennig of concern in such matters, and a list of books is called for. In responding to this, the volumes recommended below are only the attachments of a personal sort. Recommending a book is like recommending a woman for a wife, when you have not been requested to do so. Some get married that way, however. In matrimony and books it is best to do your own choosing.

A wise scribe brings forth from his treasury things both new and old. As to the old, it is well to go back to the beginning of formulated human thought. Some of the best bits and certainly characteristic bits of ancient philosophy may be found in selections for student's purposes or popular use, e. g. Bakewell, *Source Book of Ancient Philosophy;* Avey's *Readings in Philosophy.*

Harvard Classics contain some Greek philosophy, but others besides. Every one should read Plato in Jowett's translation, and at least the first book of Aristotle's *Ethics. Marcus Aurelius* and *Epictetus* have always been furnished in cheap editions. *Plotinus* is represented well enough as a sample in Bakewell's *Source Book.* Augustine's *Confessions* has been a volume often read for its philosophy and theology as well as for its human nature and religious value. A few are attracted by *The City of God.*

The early Medieval period in philosophy will probably be interesting to none but devoted students. It is not likely that *Des Cartes, Spinosa, Liebnitz, Hobbes, Bacon* or *Hume* will be sought after except in the critical estimates of the histories of philosophy, yet there is a special value in every one of them. If a taste of them is pleasing when tried out in references or books of selections, copies of all of them may be found new or second hand in old editions from Baker, London, or Stechert, New York. *Berkeley* and *Locke* for different reasons are very interesting to me. The fourth book of Locke's *Essay on the Human Understanding* is published by the University of Chicago, edited by Miss Calkins. Hobbes' *Leviathan* might be read, but I doubt it, so Liebnitz's *Theodicy.*

Of the German philosophers, Kant and Hegel stand out, of course. Kant's *Critique* can be had in a good translation by Max Muller, published by Macmillan. This is far the best in English. Hegel's *History of Philosophy,* probably one of the most difficult of all things to read, is to be found in a collection from Colliers. The philosophical writings of Voltaire are best found in selections. *Rousseau* is easy of access.

If one wishes a sketch of the philosophers and their work since 1800, he will find an excellent history of them in Roger's *English and American Philosophy Since 1800.* There are a number of good histories of Philosophy—Rogers, Alexander, Cushman. Cushman, *A Students' History of Philosophy,* is one of the best text-books written.

It may be that one prefers philosophy in its bearing on theology, and especially as related to Presbyterian thoughts and doctrine. In that case he will look up *Reed* and *Hamilton* and *Dugald Stewart.* He will read *Butler's Analogy,* and better still his *Sermons.* He will not fail to read Edwards' *On the Will* and *On the Affections.* McCosh, *Divine Government, Civil and Moral,* is still on the shelves of the old ministers; as also Thornwell's *On Truth* and Dabney's *Practical Theology.* Perhaps Dabney's *Sensualistic Philosophy of the Nineteenth Century* will be acceptable to some.

A bare list of helps for college classes will suit a good many: *Introduction to Philosophy* (there are many of them)—Rogers, Leighton, Fullerton, Fletcher.

Problems of Philosophy, Hibben, Calkins, Hoffding.

Here are some single volumes that have proved interesting to students in actual practice: Hyde, *The Five Great Philosophies of Life;* Marvin, *A First Book in Metaphysics;* Ladd, *What Can I Know?* Edman, *Human Traits;* Dewey, *How We Think.*

Present day Philosophy will be read by many because it is current. Eucken, *The Problem of Human Life;* and Hermann, *The Christian Faith,* will represent present specimens of German Philosophy. Bergson is the best known of the French

philosophers, but not rated quite so high by the French themselves. His *Introduction to Metaphysics, Time and Free Will, Memory and Matter* and *Creative Evolution.* The first and last are the best to select. Karl Pearson's *Grammar of Science,* Bradley's *Appearance and Reality,* are points of view that are worth while noting. Every one with a slight acquaintance with philosophy should read something of Josiah Royce and James. Dean Inge and Santaryana are pleasing to many. There are many volumes that might be mentioned here and some names of periodicals that ought to be in the library of every self-respecting and diligent student, but space forbids. What is here noted is somewhat random and casual, not intended for the veteran teacher nor for the learned and erudite, but for the average minister who has given only a little attention to such things. This article was requested with such readers in mind.

THE EPISTLE OF PAUL TO PHILEMON.

A Sermonic Meditation.

By Rev. George L. Petrie, D. D., LL. D.,
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This is a very little letter. Its words are very few and very simple. It is purely personal and definitely private, and almost confidential. Why is it in the Bible? What right has it to be so closely related to Paul's great epistle to the Romans, which has been called the noblest product of the human intellect? Why should it be a companion of the four records of the Supreme Life? Is it worthy of its place beside Matthew, Mark, Luke and John? Is it to be mentioned with the great books of Isaiah, Jeremiah, Ezekiel, the Psalms and the Pentateuch? What ever placed it where it is? It is such a little, personal, private, confidential letter, it seems rather an intrusion where it is.

As Jehoiakim with his penknife cut up the scrolls of Scrip-

ture which Jehudi read, and cast them into the fire, may I not with my penknife cut this little letter out of the Book of God? Would the Bible be worth less? Would God's revelation lose anything of its fulness? Would there be any loss to the world, to the Church, to me?

Prudence suggests that there should be first an honest valuation of this little letter. Investigation brings to notice four witnesses to its worth and to its right to be in its little niche in the great temple of divine Truth.

It Is a Letter.

A letter has a specific value, and a great possibility of worth. It has personal and local allusions. It is replete with the interests of its occasion. It abounds in incidents of which the value is often very great, a value frequently increasing with the lapse of time. Old letters are treasures of incidental truth. This is the charm of the third chapter of Macauley's History of England. While not itself a letter, it possesses this charm of a letter. The stately historian for the time passes by the great world events of war, revolution, treaties, diplomacies, political upheavals and the like. He records the every day life of the people in times of peace. He tells what they think about, talk about, what they do, how they live. Perhaps five people read the third chapter for one that reads the other chapters that discuss world problems and national affairs. It is exactly this that enhances the worth of letters. There are so many things of value incidentally mentioned that otherwise would be irrevocably lost.

From Cicero's letters we learn far more of daily life in Rome than we can learn from his eloquent and carefully prepared orations. The world today could better spare some of his great speeches, which he delivered with distinguished success, than lose some of the letters he wrote with far less care and with little thought of their value to the world.

This is peculiarly a day of letter writing. Increased facilities have increased their use. More letters are written.

The Postal System, so prominent everywhere today, is a modern institution. Egypt in its days of greatest intellectual development had no post-office. Babylon, the pride of its builder, had no post-office. Nineveh the Great, against which Jonah and Nahum hurled their judgments, had no post-office. Athens, the cultured, the renowned for all arts and accomplishments, many of whose attainments have never been surpassed, if equalled, had no post-office. Rome, the center of the world, the seat of power, had a golden milestone that marked the central terminal of all the world's magnificent highways, but Rome had no post-office.

When a letter was written, a special arrangement had to be made for its transmission. Paul in Corinth wrote his letters to the Romans. How should it be sent? Phebe of Cenchrea was found, who either was going to Rome and was willing to carry the letter; or, though not otherwise expecting to go, was ready to make the special trip in order to deliver the letter to the saints in Rome. She doubtless little thought of what a piece of history she was making as she carried this priceless treasure to its destination.

Three little letters of ancient times have become conspicuous for their beauty and their charm. One is in the Old Testament; one is between the Testaments. One is in the New Testament. Artaxerxes wrote to Ezra a letter authorizing him to draw on all the King's treasurers in the provinces about Jerusalem for all the help he needed to build Jerusalem. The limit he set to his liberality was so generous as to emphasize the magnitude of his purpose. It was a wonderful tribute to Ezra the captive, a tribute worthy to be treasured and preserved.

The second of these three celebrated little letters was written by Horace. A friend asked him for a letter of introduction to the Emperor Augustus. Horace demurred, saying he had no special influence with the Emperor. The friend insisted. Horace, rather than seem to be unwilling to accommodate a friend, yielded and wrote a beautiful letter of introduction; beautiful in the apology he offers for his presumption, and beautiful in the poetic grace of the introduction.

The third little letter of great celebrity is this epistle of Paul to Philemon. Its beauty easily surpasses that of the other two.

It Is Social.

Man is social. A Gospel that appeals effectively to man must make an appeal to his social nature. The four pictures of the Christ life are rendered charming by their social touches. Christ loved people. Paul in this resembled Christ. He surely caught this spirit of the Master. He was eminently social. We are indebted to Paul for a very extensive acquaintance with the Christians of his day. To him the chief charm of any place was the Christians living in it. Seven days' delay at Tyre was not too much to cultivate acquaintance with the saints of Tyre. When he wrote letters he sent greetings to the saints by name, and to them also the greetings of the saints by name of the church where he was writing. In this way he introduces to us many groups of Christ's people. We have come to know them and to love them and to claim them as our own. They are no strangers to us. Their names are household words.

There is an interesting picture of Charles Dickens and his characters, the author and the creations of his genius. It is said that these characters were so real to him that he felt a personal bereavement and a conscious criminality when in the interest of the story he put any one of them to death. It would be a great picture if some artist would portray Paul and his friends. With what delight we should look upon it, and in it trace those whom we had come to know and love. Paul represents Christianity in its social touch and gracious fellowship.

This little letter introduces us to a charming group of Christians well worth knowing, whom otherwise we should have no opportunity to know. There is Philemon, a prominent citizen of Colosse, a Christian man who exemplified the Gospel by a beautiful and gracious life. Then there is his wife Apphia, who with all the grace and dignity of a refined Christian woman

dispensed the generous hospitality of the home and presided over its domestic interests, and kept its affairs in Gospel order. There is their son Archippus, born to wealth, reared in affluence, unspoiled by riches, trained to become a Christian, and led by parental faithfulness and earnest prayers into the Christian ministry, becoming pastor of the Laodicean church, and perhaps the angel referred to in the letter to the Laodicean church in the book of Revelation.

In addition to these, there is the servant boy Onesimus, a Roman slave. Slavery, as it was in our Southern States, was probably the mildest form of slavery the world has known. It is gone. None of us would have it back. It had its hardships. Freedom also has its hardships. Life has its hardships. Roman slavery doubtless was the severest form of slavery history records. It was not the enslavement of a race. It was an accident of warfare. Often the slave was more refined, better educated, of nobler type of life than the master whom he served and whose will was his only law. We must not forget that Epictetus, the philosopher, was a slave. Cicero, the foremost of the Romans, apologizes for the grief he felt at the death of a valued slave. Onesimus was a Roman slave.

As we look on this little group of four, we reflect that of all the people of Colosse, a city of no little size and no mean reputation, this little family is now best known and most loved. The greater splendors of the city have faded. The grace of God through this little letter with undimming brightness has kept this picture before the admiring gaze of the church and the world. As Lazarus, Martha and Mary are all that is left of Bethany to the world, so Philemon and his household are all that the world cares for today of the life and glory of Colosse.

Size does not count for everything. In going through the Art Building of the great Centennial Exposition of 1876, the observer saw many large pictures of world-wide fame, but the picture that brought tears, and most touched the heart, and is most vividly recalled, was a little picture that made the observer think of home. Paul painted this unfading picture for

us. It is a little picture in the great gallery of sacred art. But it makes us think of home. It deserves its little place of honor in the company of statelier books and more formal presentations of religious truths. We should as soon take down a family portrait from the home wall as remove this picture from its eminent place.

It Marks An Occasion.

Onesimus stole money and ran away. Either he stole money and sought to safeguard himself by running away, or the spirit of adventure possessed him. He longed to see the world, and stole money to help him in his adventurous flight. As all roads led to Rome, it was natural that in due time he reached the central city of the world, the city he had heard so much about and had so often dreamed about and longed to see. He entered into its life, yielded to its allurements, saw its sights and tested its pleasures. Somehow he came in touch with Paul, heard him preach and was converted by the truth. We are reminded of Augustine, the great father of the early church. Finding not soul rest at home, he went to Rome. He found not what he sought—satisfaction in rhetoric and philosophy. He sought not what he found—perfect peace in simple Gospel faith. In this God's way he became a great leader of Christian thought and preacher of Christian truth.

Onesimus sought Paul and confessed his Christian faith, and asked what he ought to do. He had defrauded his master of service and money. What must he do?

I heard Mr. Moody once say that after one of his services a man sought a private interview with him. He confessed his faith in Christ and then told Mr. Moody that he was a criminal, but no one else knew it. If it was known what he had done, he would be subjected to the severest penalty the law could inflict. What should he do about it, now that he had become a Christian? Mr. Moody said he had made it a rule never to give advice that he himself would not follow, circumstances being reversed. Come tomorrow and I will tell you my advice, he said. I must pray over it.

What must Onesimus do, now that he has become a Christian? Paul says go back to your master. How much that meant! What possibilities it involved! Paul told him he would write a letter by him to Philemon. He was about to send a letter to the Colossian church by Tychicus, and Onesimus could go along with Tychicus to Colosse. It was a severe test of genuine conversion. But Onesimus stood the test like a true hero of the gospel faith. The letter was written and the two letter carriers, companions of travel, went on their way.

At Colosse a servant reports to Philemon that Onesimus has come back and brought a letter. Philemon receives the letter and bids Onesimus await his pleasure.

It Makes a Strong Appeal.

Philemon reads Paul's letter. It must have been in the privacy of his office. The letter is very tactfully written. Paul wishes to gain Philemon's favorable consideration. An orator must first win the interest of his audience, and then he may sway them at his will. So must it be with the letter writer. Paul first mentions pleasant things—all doubtless true, they are well chosen to win a ready response.

He thanks God for Philemon. He assures him of his prayerful interest. He commends his large generosity and hospitality. He very ingeniously shows how all Philemon's charitable gifts are multiplied by three. There is the value of it to him to whom it is given. There is the equal value of it to the giver. There is the equal value of it to the observer who sees in it the fruit of grace in one who owes to him as spiritual father his life of faith. It is thrice blessed, not only to him who gives and him who takes, but him who observes.

All this is a beautiful introduction to something. What can it be? It is something he might demand. But he will only request it. That is very tactful. We should rather comply with a request than yield to a demand.

With what force shall this request be made? It is made by Paul, the spiritual father of Philemon. It is Paul the aged.

He is only about fifty-nine years old. That does not seem very old. He is prematurely old. He is worn by Christian service. When we read the record of his hardships, we wonder that he lives, to say nothing of premature old age. He is a prisoner in bonds. It is a dreadful sight to see a man in chains. How much more to see in chains a man such as Paul. He asks that Philemon should make his prison life easier, his chains lighter, his bonds gentler. Who would not respond to a call like that?

What does all this mean? What has Paul in mind? What is it that he might demand, yet only asks? Oh! oh! Receive him back! Onesimus! Impossible. He ran away. But God moves in a mysterious way His wonders to perform. He ran away a pagan; he returns a Christian. Paul says he might have kept him. But he has sent him back to Philemon. But he stole money from his master. Somehow that is so hard to forget and to forgive. Paul says put that to his account. Of course Philemon could not do that. But Paul says he means it. He will repay Philemon all that Onesimus stole from him.

Paul says that Philemon should receive Onesimus not as a returning slave, but as a Christian brother! Impossible! Paul adds that he knew Philemon would do all he requested and even more. That was very optimistic! No. It is impossible.

Paul adds one more thought. Prepare a lodging for me. I am coming to you as soon as I am released from prison. To Philemon that changes the whole aspect of the matter. Face to face: that means so much. That is so real. He values Paul's friendship. When he comes, the meeting will be awkward, if his request has been denied. It is hard. But Philemon yields, because Paul is coming. He calls for Onesimus. Not knowing what to expect, Onesimus stands in his master's presence. A moment of intense silence, and of anxious thought, and of tremendous import. Philemon speaks: Onesimus, brother in Christ, welcome home.

In due time there is a ring at Philemon's door. The servant announces an old gentleman at the door. I think he said his name was Paul. Ask him up! No, I myself will go and

receive him. Philemon opened the door, and it was Paul. They embrace each other in the expression of ardent Christian love. It would have been an awkward meeting if Paul's request had been denied. Then Philemon said, Paul, this is our brother Onesimus. Noble triumph of Christian principle—sweet experience of Gospel Grace. Paul was a true prophet when he said, I know you will do all I ask, and even more.

There is one to whom I am largely indebted. He has written to me making request for what He might have made demand. He has asked for my heart, all of it—my life—all of it—my service, all of it. It is hard to do, this full compliance with His request. Would not half do for all He asks? To surrender all is very hard. But He says, I am coming. Prepare a place for me. Shall I? I value His love. It will be an awkward meeting if I refuse to do all He asks. I will comply.

"Love unknown
Has broken every barrier down;
Now to be Thine and Thine alone,
O Lamb of God, I come!"

"Behold, I stand at the door and knock."
"List! Thy bosom door
How it knocketh, knocketh, knocketh, knocketh evermore.
Say not 'tis thy pulse's beating,
'Tis thy heart of sin:
'Tis thy Saviour knocketh, saying,
Rise and let me in."
"The Master is come and calleth for thee."

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine.
Lord, I make a full surrender,
Every thought and power be Thine,
Thine entirely,
Through eternal ages Thine."

How happy the meeting when we have done His will. So I close my penknife and restore it to my pocket. I thank God for the little letter that taught me so much. I have found it bright with all heavenly light, rich with all Gospel Grace, and charged with a divine message to my soul. Its place in the inspired Book is justified. It has also found a lodging place in my grateful heart.

THE LEXINGTON ASSEMBLY, 1925.

By Rev. Walter L. Lingle, D. D., LL. D.,
President of The General Assembly's Training School for Lay Workers, Richmond, Va.

This article is not intended to be a connected narrative of all that was said and done at the recent meeting of the General Assembly of our Church at Lexington, Ky. It is rather intended to review and discuss some of the more important matters which came before the Assembly.

Entertainment.

It has been my privilege to attend a great many meetings of the General Assembly, and I can testify that the Assembly has always been handsomely entertained wherever it has met, but Lexington went a little beyond anything that I ever saw before. It was one round of entertainment after another. All of this was exceedingly delightful and added a great deal to the pleasure of the commissioners, but from the point of view of the work which the Assembly needs to do, there is such a thing as too much entertainment. A good deal of time was spent in the early days of the Assembly in making excursions of one kind or another. The result was a very crowded docket and much hurried work in the last two days. Perhaps the stated clerk and moderator ought to be appointed as a committee to advise beforehand with the church in which the Assembly is to

meet as to how much entertainment is compatible with good work on the part of the Assembly.

The Moderator.

The election of the moderator is the one thing in every Assembly that excites most interest. By the way, the Assembly of the Northern Presbyterian Church has appointed a committee to devise a new method of electing the moderator so that the presbyteries may have a part in his election, as is the case in some branches of the Presbyterian Church.

Rev. George Summey, D. D., LL. D., of New Orleans, was elected moderator on second ballot, and filled the office with grace, dignity and fairness. The brethren who are always eager to raise points of order were practically out of a job, for the moderator's decisions left no points to be raised.

The Stated Clerk.

No Assembly ever had a more efficient stated clerk than Rev. J. D. Leslie, D. D. Perhaps the average commissioner does not realize how much the stated clerk does before and during the Assembly to make the wheels of the machinery go smoothly. What is more, he has the grace of doing this without being or seeming officious.

Review of the Year.

The chief work of the Assembly is to review the work of the past year, and to plan for the work of the coming year. The review of the work of the past year is done mainly through the reports of the Executive Committees and the various other agencies of the Church. It would be exceedingly valuable if some good writer, with the gift of condensation, could take all these reports and weave them into one story, giving a bird's-eye view of all that the Church has done at home and abroad during the year.

As a matter of fact, rather short shift is made of these re-

ports. For example, the Secretary of Foreign Missions will take the printed report of his committee, and spend ten minutes as a maximum in calling the attention of the Assembly to some of the high points in it. A printed copy of the report is then placed in the hands of the commissioners. In this same way all the reports are presented in the shortest possible time, and printed copies put in the hands of the commissioners. It would be interesting to know how many commissioners read these reports or even keep them.

We ought to find a more excellent way of presenting these reports, and of thus giving the Assembly a clear-cut view of the Church and its work. We might leave off some of the many excursions, or leave out some of the so-called popular meetings, and give more time to each secretary or chairman to present his report adequately, with the distinct understanding that the secretary would not spend his time in exhortations, but in laying the facts of his department before the Assembly. For the time being he would be an instructor, telling the Assembly of the work of his department for the year.

The view of the Church which we got through these reports this year did not drive us into roseate optimism, but it was hopeful. From the financial point of view there was some decrease in contributions, but more members were added to the Church on profession than in any previous year in the history of our Church, with the exception of 1921, which reported 169 more members on profession than was reported this year. The total membership of our Church is now 456,585.

Standing Committees

Until three years ago it was the custom for the moderator to appoint all the Standing Committees of the Assembly. That was a tremendous task. A new rule became operative three years ago. By this rule all the commissioners are divided into about a dozen nominating sections. Each of those sections meets and nominates a certain number of members of each committee. The moderator then chooses the chairmen for the

various committees. This plan saves a great deal of time, takes a great load off the moderator, makes the committees more representative, and puts every man in the Assembly on some committee.

More and more of the work of the Assembly is being done by these Standing Committees. This is necessarily true as the work of the Church grows larger. It is also a fact that many of the ablest commissioners spend more time in committee meetings than they do in the Assembly proper. They are absent from the Assembly when very important questions are up for discussion and action. This ought not to be. It might be avoided in two ways. First of all, let the committees leave off some of the excursions and entertainments and get down to work. In the second place, let the Assembly adjourn the whole of Friday afternoon and the whole of Saturday if need be, in order that all committees may have their work ready for the opening of the Assembly on Monday morning.

The Church at Peace.

The Judicial Committee made a very significant report. The complete report reads as follows: "Your Committee on Judicial Business reports that it is a matter of gratitude to God that the Church seems to be at peace, as there is nothing of a judicial nature before the Assembly." The newspapers played this up in large headlines. It was news.

This was a peace-loving Assembly. There were very few sharp or vehement words. We cannot be at peace with sin and wrong, but why should it be considered a strange thing when brethren dwell together and work together in peace and unity.

The Assembly also stood for peace on earth and good will among men and nations. A strong anti-war resolution was adopted and then reconsidered and replaced by one that was a bit milder. The leading advocates of the peace resolution were a group of the younger men who were in the great war. The Bible ideal for the world is that it should be a warless world, and all Christians should work and pray to that end.

The Country Church.

For several years the Assembly has given much time to the consideration of the country church. This is a subject of large importance. Lincoln said that the Lord must love the common people, for he made so many of them. If that is good logic, he must also love the country people, for he has made so many of them.

At one time our population was largely rural and the country churches were our most flourishing churches. But times have changed. Our population is becoming more and more urban, and the city churches have completely eclipsed most of the country churches in size and perhaps in activity. There has been a large drift of population to towns and cities. This has left many of the country churches stranded. What can we do about it?

The suggestion is made that we need to raise up an order of country pastors, who will go out with the avowed purpose of giving their whole lives to the work of the country churches.

The Assembly also provided for the election of a Director of Country Church Work. A part of his duties will be to give courses in our theological seminaries on the work of the country church. As a matter of fact, the large majority of the candidates for the ministry have always come from country churches. The most of us have the degree of R. F. D. written all over us. It remains to be seen just what the Director of Country Church Work is going to tell these candidates from the country as to what they ought to know and do about the country church. It is hoped that the Director will be a man who knows the country church by actual experience. The position has large possibilities for good.

Revision of the Book of Church Order.

Four years ago the Assembly appointed a committee to undertake the revision of the Book of Church Order. Each year the committee has reported progress, and each year has received from the Assembly more comprehensive instructions. In

1923 the Assembly called upon ministers and presbyteries to study the changes proposed by the committee and to make criticisms and suggestions. There was a fine response. The committee was greatly aided by the suggestions received, and made practical use of the large majority of them. In 1924 the committee made an elaborate report to the Assembly, suggesting a great many amendments. The Assembly approved these amendments, added some of its own, and then sent them all down to the presbyteries for their advice and consent.

Seventy-six of the eighty-nine presbyteries approved of all the amendments, six presbyteries approved of all but a very few, six presbyteries declined to approve, and one presbytery made no report. In view of the approval of this overwhelming majority of the presbyteries, the Assembly enacted these amendments into law, without opposition.

The committee did a prodigious amount of work in connection with the revision of the Book of Church Order. It is too much to claim that their work is perfect. The Presbyterian Church does not believe in perfectionism. But many ambiguities have been clarified and the Book has been arranged in a much more usable form.

Another committee was appointed to revise the Directory of Worship and Optional Forms.

Foreign Missions.

The storm center of the Assembly was around Foreign Missions. For several years there have been rumors of unorthodox teachings in some of the union institutions with which our Church has been connected in the foreign field. Recently the direct charge has been made, though no proof has been offered, that some of our own missionaries in China are unsound. A great many overtures were sent up from the presbyteries to the Assembly on these subjects touching our Foreign Mission work.

Perhaps the thing that created the greatest stir was what came to be known as the muzzling act. Last summer the Execu-

tive Committee of Foreign Missions passed a resolution which they called a guide to missionaries. The gist of it was that if a missionary had any charges to prefer against a fellow missionary, or a missionary institution, he should first of all lay those charges before his own mission, or before the Executive Committee, or before the proper church court, instead of making these charges up and down through the Church at large or through the public prints. It also stated that any other line of action was unworthy of a missionary.

The Standing Committee on Foreign Missions wrestled day and night over these problems from Friday until Tuesday. They heard everybody that had anything to say. On Tuesday they brought in an excellent report which seemed to be satisfactory to practically everybody concerned.

The report of the Standing Committee cut the muzzling act half in two and approved of the first half and blotted out the last half. The part which was approved by the Assembly reads as follows: "Missionaries who have what they consider well-founded charges affecting the conduct or orthodoxy of fellow-missionaries, or of institutions for whose management our Church is responsible in whole or in part, should bring such charges first before the mission directly concerned, or before the Executive Committee of Foreign Missions, or before the proper church court, in order that these charges may be thoroughly investigated in an orderly manner, their truth or falsity determined and appropriate action taken."

The pity of it is that any of us who are ministers or missionaries should need any instruction along these lines. It would seem that our own Christian intuition ought to be sufficient.

A pamphlet, bearing upon the foreign missionary questions which were to come before the Assembly, was widely circulated among the commissioners before the Assembly met. It was prepared by a commissioner and was evidently intended to influence the decision of the court. It would be interesting to see what a civil court would do under similar circumstances.

When a similar thing was done at the Assembly of 1880 the

Assembly appointed a committee to investigate and to recommend proper action. The committee made the following report, which was promptly adopted by the Assembly: "Whereas, a pamphlet entitled *Discussions on Assembly Deliverances* has been addressed to the moderator and members of this body and circulated among them, which pamphlet moreover contains a grossly personal assault on a member of this General Assembly; and whereas, it appears that other pamphlets bearing upon questions pending have been put in circulation among the members, the General Assembly hereby expresses its disapproval *of this method* of attempting to influence its decisions as disrespectful to this body, and an infringement upon its prerogatives." The Assembly of 1880 was right. That was the last of pamphlets for forty-five years.

After the whole discussion on Foreign Missions was over and everybody had said everything that there was to say, the Assembly took the following action: "Resolved by standing vote that the Assembly expresses its hearty and unqualified confidence in the Executive Committee of Foreign Missions to handle all matters which come under its supervision, direction and control."

Changing the Church Year.

Almost from time immemorial our Church year has begun on April 1st and closed on March 31st. The Assembly of 1924 directed that the Church year should be made to conform to the calendar year, beginning January 1, 1926. A great many overtures went up from presbyteries protesting against this change.

There were three motions before the Assembly of 1925 on this subject. The first motion was to refer the question of the change of the Church year to the presbyteries for their advice. The second motion, which was a substitute for this, was that the change of the Church year as ordered by the last Assembly be made effective. A third motion, which was a substitute for the second, was that the action of the last As-

sembly changing the Church year be rescinded. The third motion defeated the second by a vote of 99 to 60, thus indicating that the Assembly was decidedly opposed to the change. Then the second motion had to come up against the first one. The first motion defeated the second by a vote of 114 to 48. The effect of this was to send the question down to the presbyteries for their advice.

It is the custom for the Assembly to send down to the presbyteries for their advice and consent only matters which relate to changes in the Book of Church Order or the Confession of Faith and Catechisms. This is the only case that I can recall in which the Assembly has sent a question to the presbyteries for advice pure and simple. There is some objection to this procedure.

Referring matters, except those that pertain to the Constitution of the Church, to the presbyteries for advice tends to make the Assembly a delegated body, instead of a representative body. We pride ourselves on the fact that our Church has a representative form of government. In the meantime, the presbyteries will spend a great deal of precious time discussing this question. No matter which way the presbyteries vote, their vote will have no binding power on the next Assembly. If the next Assembly falls in line with the vote of the presbyteries, it ceases to exercise its authority as a representative body. If the next Assembly fails to fall in line with the vote of the presbyteries, it will provoke endless discussions.

The presbyteries send their representatives to the Assembly to act in a representative capacity, and to attend to all business which comes before the Assembly. It is a bit paradoxical for these same representatives to turn back to the presbyteries asking what they ought to do. It would be a pity if this method of procedure should grow on the Assembly.

Electing Commissioners for Two Years.

For some time there has been a considerable demand that all commissioners to the Assembly should be elected to serve

for two years, with the idea that the schedule of elections should be so arranged that the terms of half the commissioners should expire one year and the terms of the other half the next year. In this way half of the commissioners of any given Assembly would be members who had attended the previous Assembly and the other half would be new members. This would give a continuity to the Assembly which it does not now have. There would be some decided advantages in this. Half the members would presumably know what the previous Assembly did, though this is not entirely certain. Sometimes a commissioner has to read the morning paper to discover what went on right under his own eyes the day before. One of the enterprising editors of a Church paper gets out a daily bulletin for the Northern Presbyterian Assembly, telling everything that was done on the previous day. This bulletin is very popular among the commissioners, as it keeps them posted as to what they have done.

Several Assemblies have said that there is nothing in our Constitution to keep a presbytery from electing its commissioners for two years, if it desires to do so, but somehow the presbyteries have not made a great rush in that direction. Such a move would mean that any given member of a presbytery would get to the Assembly half as often as he does now. Such an ideal is not immensely popular at first thought.

It is worth a great deal to a minister or elder to attend the General Assembly. In fact, it is a first-class education in the work of the Church. In the long run it means a great deal to the Church to have its ministers and elders attend the Assembly as frequently as possible. We may do well to pause before reducing a minister's or elder's opportunity of going to one-half what it is now.

As a matter of fact, there are a great many men in every Assembly who have been to previous Assemblies and who know the work of the Church as well as if they had attended the last Assembly.

A committee was appointed to study this subject. If they think it wise to try the new plan, the Constitution does not

stand in the way. All that they will have to do will be to work out a schedule of elections for the presbyteries, and have the next Assembly commend it to the presbyteries. If the presbyteries desire the change they will accept the schedule; if they do not desire it, they will not. That would be an easier way than trying to change the Constitution on this subject. It is doubtful whether a majority of the presbyteries would ever vote for such a change in the Constitution.

A Permanent Judicial Committee.

An Ad-Interim Committee was appointed to consider the advisability of the Assembly's having a permanent Judicial Committee. I am not quite sure that I understand what the functions of such a committee would be.

The Northern Presbyterian Church in 1905 amended its Book of Church Order so as to provide for the Assembly's Permanent Judicial Commission. This permanent Judicial Commission has now been at work for twenty years and seems to be of large service to the Assembly and to the Church. It is composed of fifteen members, each elected for a term of three years. The fifteen members are arranged in three classes of five each, so that five new members are elected at each Assembly. No member of the commission can be re-elected to succeed himself, but may be eligible for re-election after the expiration of three years.

All judicial matters are referred to this commission, though the Assembly reserves the right to appoint special Judicial Commissions when it may seem wise to do so. This Permanent Judicial Commission can work between Assemblies and have well in hand all judicial cases before the Assembly meets. The decisions of this commission are written and delivered with great precision, and sounds very much like the decisions of the Supreme Court of the United States. A decision of the commission may be affirmed, reversed, modified or suspended by the Assembly. In actual practice its decisions are affirmed by the Assembly.

Perhaps our recent Assembly had in mind the establishment of such a permanent Judicial Commission and inadvertently called it a committee. The Ad-Interim Committee which has this matter in charge will do well to study the rules which govern the permanent Judicial Commission of the Northern Presbyterian Assembly and the work which the commission has done during the past twenty years.

Woman's Position in the Church.

This is a perennial subject. Our Church could probably unite unanimously on the idea that we will have no women preachers or elders. When we go beyond that into details we at once strike a great diversity of opinions. We all think we are loyal to the Scriptures on this subject, but we are not all agreed in our interpretations. The Assembly of 1915 appointed an able Ad-Interim Committee to study this whole question and to report to the Assembly of 1916. The committee of five brought in four reports. The Assembly refused to adopt any of them and made its own deliverance. That indicates what a variety of opinions there are on this subject.

In response to an overture the Assembly this year reaffirmed previous deliverances, referred to Alexander's Digest for these previous deliverances, and quoted a few lines from one of them.

This is hardly a satisfactory reply. First of all, very few people own Alexander's Digest. In the second place, the 1922 Digest is deficient on this point, as well as on a good many others. In the third place, when we find all previous deliverances on this subject they do not seem to be in entire harmony with each other. That is true of the deliverances of previous Assemblies on any subject. When deliverances are in conflict, which one of them has the right of way? The latest one, I suppose.

The Digest does not quote the latest deliverance prior to this year. It does not even tell where it can be found. That is the deliverance made by the Assembly of 1916. It is found on pages 48-49 of the Minutes of the 1916 Assembly.

On the other hand, the Digest does quote in full a long resolution on this subject which was laid on the table by the Assembly of 1918. The quotation of this resolution in the Digest would deceive the very elect, and lead them to believe that it was adopted by the 1918 Assembly. It is hard to understand why the Digest should not quote a very important deliverance which the Assembly did make in 1916, and quote a deliverance which it did not make, but laid on the table in 1918.

So for the reasons stated it is seldom satisfactory for the Assembly to answer an overture by referring to the Digest. The Digest is not official; it is often very deficient; it is not accessible to many people, and the deliverances found there on any subject are not apt to be in harmony with each other.

It still remains for some sound New Testament Greek scholar to take all of the passages that bear upon the subject in the New Testament, and not just a few, and give us a sound, constructive study of the position of woman in the New Testament Church.

Stewardship.

The key thought running through the report of the Committee on Stewardship is that for the present the whole financial energy of the Church should be centered upon the annual budget of the Church, which is raised through the Every-Member Canvass.

All plans connected with raising the five million dollar Equipment Fund was dropped. Synods were asked to refrain if possible from putting on intensive drives for funds. It is recommended by the committee and by the Assembly that every effort be made to raise the full quota for every cause in the annual budget. This is a fine move, and will mean a great deal to the Church if it can be followed up enthusiastically and energetically.

It would be a great thing if the whole Church could put squarely behind the great work of the Church all of its resources of life, possessions and prayer.

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BOOK REVIEWS

Any book noticed in these pages may be had at publisher's prices from the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Texas.

THEOLOGY.

THE SUFFICIENCY OF CHRISTIANITY: *An Inquiry Concerning the Nature and the Modern Possibilities of the Christian Religion, With Special Reference to the Religious Philosophy of Dr. Ernest Troeltesch. By R. S. Sleigh, M. A. (Edin.), Ph. D. (Abdn.).* London. James Clarke & Co., Limited. Price, $3.00.

As a thesis for doctor of philosophy in divinity, this production of Dr. Sleigh's pen must be pronounced a remarkable book.

It is characterized not only by an exceptional range of information, but by maturity of thought and moral earnestness. It is, however, hard reading. This is due in part to the jargon-like technical terms that Dr. Sleigh has taken over from his German masters. It is due even more to the difficulty of ascertaining what Troeltesch means: a difficulty admitted and deplored even by Troeltesch's admirers themselves. It is another instance of where "that that is crooked cannot be made straight." One who has the time and the doggedness to overcome the obstacles just mentioned will find himself repaid by reading Dr. Sleigh's book. He will be mentally stimulated, and will get a new insight both into the springs and the trend of what calls itself "modern thought." A reading of the book ought also, after the fashion of a counter-irritant, to be spiritually stimulating. Too many mistake intellectual and spiritual apathy for piety.

In closing, frankness requires that I inform my readers that the Christianity into whose "nature and modern possibilities" Dr. Sleigh inquires is, as Dr. Sleigh himself candidly informs us a Christianity from which "the Pauline, Augustinian and Lutheran elements" have been eliminated. Not only so, but it is a Christianity whose proponents, as with equally admirable frankness Dr. Sleigh informs us, find it impossible "from the nature of the case" to take "the precise form and content of Jesus' claims" "at his (i. e. Jesus') own estimate." In view of the undiluted sense of utter self-sufficiency revealed by such statements, one can but wonder why Dr. Sleigh should have thought it worth his while to enter into an elaborate inquiry into the sufficiency of Christianity. Obviously the Christianity of Christ, the evangelists, and the apostles is insufficient for Dr. Sleigh. But than that there is none other. And when he empties that of its original content, and substitutes for that original content a nostrum which he himself has compounded after a most approved "modern" philosophical formula, Dr. Sleigh deceives nobody but himself by merely retaining the old label.

No, what Dr. Sleigh and those whom he so ably represents really need to do, is to go and learn what this means: "Ye call me 'Teacher' and 'Lord': and ye say well; FOR SO I AM."

W. M. McPheeters.

Columbia, S. C.

"Chaos and a Creed." *By James Priceman.* Harper & Brothers, Publishers. Pp. 270. Price, $2.50.

I have long since learned that sometimes books not entirely orthodox serve the cause of truth by making a flank attack upon error. To them I cry: "Lay on, Macduff."

Here is a volume written by an intelligent layman, under the pen name of "James Priceman." The circle in which the writer has moved is utterly rationalistic, and with a frankness made possible by his appearing incognito, he does yeoman service for truth in the midst of the present intellectual chaos.

For instance, naturalistic evolution is dealt with in this manner: "For myself it is impossible to look at the course of evolution and not to believe there was an idea and a mind back of it. To say that creation has taken millions of years does not annul a Creator, but establishes Him. To assert that the long history of humanity, from nothing to sublimity, is only one long continued chapter of accidents is beyond the fartherest reach of credulity."

The rationalists fare no better: "Absurd as it may seem for me to pit my brain against Doctor Crile, and Harvey Robinson, and Bertrand Russell, and Sigismund Freud and a thousand other rationalists as sincere, I say to them and to every agnostic friend of mine, it is impossible for my intelligence to believe that the gospel according to John is merely the outcome of the instinct of self-preservation as expressed by an animal who was recently an amoeba."

Believing in the incarnation, James Priceman does not believe in the virgin birth, and his interpretation of the miracles is not satisfactory. Some of his weapons can easily be turned against him in these matters. At the close he gives his creed, and this is the heart of it.

"I believe in a Creator and a creation, two distinct and separate facts. I believe that Creator to be personal, but His personality to transcend explanation in terms of my own. I believe that creation to be an evolutional world, and that the laws of evolution it is possible for us, looking back, to ascertain, and looking forward to prophesy. I believe that at one actual historic date, and as one consummate revelation out of many lesser ones, before and since, the Creator chose Himself to enter into His creation, submitting to every law that He Himself had established. I believe that by Himself assuming human flesh, the Creator revealed to humanity for all time its goal. I believe that as the Creator chose voluntarily to be an example, he allowed His creatures voluntarily to accept or reject that example, then as now.

"I believe that the incarnate Creator was an actual man, living, breathing, historic, and that his name was Jesus."

DUNBAR H. OGDEN.

Mobile, Ala.

THE DOCTRINE OF THE INFALLIBLE BOOK. *By Bishop Chas. Gore.* Geo. H. Doran Company. Pp. 63. $1.00.

Bishop Gore in this little book attempts to show that the fundamentals of the historic faith and a belief in the trustworthiness of the Scriptures can be erected upon a sane biblical criticism. His purpose is undoubtedly commendable. Two questions occur to the reviewer. One is whether the old doctrine of the plenary inspiration of the Bible is not a surer foundation for the faith than any temperate biblical criticism. The second is as to just how much sane criticism that is not opposed to supernaturalism really exists. From a discussion of this kind one fact is patent. It is that regardless of any views of historical criticism, there ever stands an irreducible minimum speaking of God's supernatural revelation both in the Old and New Testaments which testifies to the same great evangelical facts.

CECIL V. CRABB.

Clarksdale, Miss.

"THE SOUL'S SINCERE DESIRE." *Glen Clark.* The Atlantic Monthly Press, Boston. Pages 113. Price, $2.00.

A fresh and rather striking presentation of the subject of prayer, as something which lies in the subconscious mind, and should be as natural as breathing. "The value of prayer lies not in the material thing asked for but rather in the spiritual concept beneath it." It is a little difficult sometimes to follow the author, who seems to savor at times both of New Thought and Christian Science. Yet there is a real value in the book.

ERNEST THOMPSON.

Charleston, W. Va.

THE BIBLE.

OUR ENGLISH BIBLE: THE STORY OF ITS ORIGIN AND GROWTH. *By H. W. Hoare, late of Balliol College, Oxford.* Revised Edition. Pp. 336. E. P. Dutton and Co.

THE MAKING OF THE ENGLISH NEW TESTAMENT. *By Edgar J. Goodspeed.* Pp. 129. $1.50. Univ. of Chicago Press.

We celebrate this year the four hundredth anniversary of the first real publication of the Bible in English. Books tracing the history of the English Bible, therefore, are timely, and we take great pleasure in recommending the two books mentioned above for both ministers and laymen. One we feel is the supplement of the other.

The first volume introduces us to the romance of the English Bible. The author lays bare the historical situation out of which the successive versions of the Bible have come. It is impressed upon our minds that the Bible is "the continuous growth of generations. And as one generation has handed on the torch to another, our Bible has continued to assimilate the intellectual progress of the nation. Its record is interwoven with our native instincts of independence, of freedom and personal religion." It is a book, therefore, which enables us more fittingly to appreciate our heritage, and to honor the great spirits, especially Wycliffe and Tyndale, who made it possible. The book was first published in 1901. Reprinted in 1925 it does not take us beyond the English Revised Version of 1885.

"The Making of the English New Testament" traces more briefly than the previous volume the history of the English New Testament, emphasizing especially the advance in scholarship which accompanies each revision. There follows a fascinating chapter on the Discovery of the Ancient Text, which made possible the revision of 1885; a chapter on the one hundred or more private translations which preceded the great revision; a chapter on the English Revision; one on the discovery of the Greek papyri, giving us a new understanding of the every day Greek in which the New Testament was written, rendering necessary—in the opinion of the author—new translations of the Bible, a necessity reflected in the modern translations—twenty-five since 1900—to which the next chapter is given; finally a chapter on the English New Testament of to-day: "The inference is irresistible. If the New Testament was written in colloquial style it must be translated into colloquial style." The book ends, therefore, with a stirring plea for the vernacular version of the future.

E. T. THOMPSON.

Union Theological Seminary.

THE WORD AND THE WORK. *By G. A. Studdert-Kennedy.* Longmans, Green & Co., New York. Pp. 86. $1.00.

Lenten lectures on the prologue to John's Gospel. The tone is evangelical, with references to the writer's war experiences and efforts at popular style. The theology is typically Anglican, with the incarnation in the center, and everything else under its regulative influence. This little book will be found to contain some profound ideas, some excellent statements and some quotable verse.

WILLIAM T. RIVIERE.

Cleburne, Texas.

THE MEN WHOM JESUS MADE. STUDIES IN THE CHARACTERS OF THE TWELVE APOSTLES. *By Rev. W. Mackintosh Mackay, D. D.* George H. Doran Co., New York. Pp. 211. Price, $1.60.

Dr. Mackay captures and holds his readers' attention with a style that is fresh, original and chaste. His incisive thinking and practical applications of revealed truth make this study of the twelve first disciples rich in interest and suggestion. Like earlier books from the author's pen, it is worthy of a place in the minister's library, and is good reading for any lover of the characters of the sacred Scriptures.

HENRY WADE DUBOSE.

Spartanburg, S. C.

THE VIGIL AT THE CROSS. *Rev. Frank J. Goodwin, D. D.* The Macmillan Co. Pages 70. $1.00.

This is a collection of prayers and meditations by many authors on the seven words from the Cross. It will prove a helpful guide for personal devotion by pointing out the real significance of the dying words of our Lord.

M. RYERSON TURNBULL.

Assembly's Training School.

THE LORD WE LOVE. *Charles R. Erdman, D. D., LL. D.* George H. Doran Co. Pages 138. $1.50.

The sub-title to this book, "Devotional Studies in the Life of Christ," well describes its contents. The author takes several of the important events in the life of our Lord and presents them in such a fresh, winsome, practical way that the reader's heart is warmed anew with these revelations of his Master's character. To know Christ is to love Christ; and these simple but illuminating expositions will certainly lead one into a fuller knowledge of his Saviour.

M. RYERSON TURNBULL.

Assembly's Training School.

LIFE IN THE HEIGHTS. DEVOTIONAL STUDIES IN THE EPISTLES. *By J. H. Jowett, D. D.* Doran, New York. Pp. 266. $1.50.

Sixty sweet, spiritual, devotional meditations. This volume, and especially the chapter on "The Lord's Chastening," quickly proved its value on being lent out in my congregation.

WILLIAM T. RIVIERE.

Cleburne, Texas.

SERMONS.

ONE GENERATION TO ANOTHER. *By Harris Elliot Kirk, D. D.* Fleming H. Revell Company, New York. Pages 225.

This book of sermons, or addresses as the author calls them, will reveal to any one who does not personally know the author why he is in demand at the leading conferences in America and in the prominent pulpits of Great Britain. These are great sermons on great Old Testament themes. Little time is spent on the surface. The preacher is looking for pearls of great price. Every passage of Scripture on which his analytical powers and trained imagination falls yields priceless gems of truth.

These sermons will reveal to the reader that these Old Testament records deal with eternal principles. The sermons will also reveal how these records can be made interesting, instructive and edifying. The book is calculated to make many ministers dissatisfield with their own preaching. It will encourage others to go back to the one treasure house of truth from which they must draw their sermons.

CHAS. L. KING.

Richmond, Va.

WITH MERCY AND WITH JUDGMENT. *By Rev. Principal Alexander Whyte, D. D.* George H. Doran Co., New York. Pp. 285. Price, $2.00 net.

Lovers of great preaching, who have read Dr. Whyte's magnificent discourses on Prayer, published a year or two ago under the title, "Lord, Teach Us to Pray," will gladly take in hand this later volume which presents twenty-two sermons that the great Edinburgh preacher left behind him. They are selected specimens of his pulpit work, exhibiting considerable variety. The first group consists of discourses of a somewhat devotional type, the second group approach the evangelistic type, the third group consists of communion addresses, and in the fourth section appear two of Dr. Whyte's last sermons, one never delivered from his pulpit. For sublimity of thought, fervid eloquence, and manifest spirituality Dr. Whyte had few peers in his generation and this volume, while lacking the unity and unique interest of "Lord, Teach Us to Pray," is a fine residuum of the great preacher's work.

HENRY WADE DUBOSE.

Spartanburg, S. C.

THE DILEMMAS OF JESUS. *By James Black, D. D.* Fleming H. Revell Co., New York. Pp. 213. Price, $1.50.

Here is preaching of a very high order. The distinguished pastor of St. George's, Edinburgh, has dealt with twelve pivotal episodes in the life of Jesus, in as many discourses, each of which is a masterly study of the situation and of our Lord's mind. In a foreword of a single sentence he indicates that his purpose may be summed up in the great words, "Sir, we would see Jesus." Dr. Black's interpretations are bold, vigorous and ringing with conviction. Whether one always agrees or not, one's thinking is powerfully stimulated, in this study that contemplates our Master not from afar, but by seeking to look into His very soul in the hours of His great crises.

Dr. Black's mastery of English is admirable, his style terse and some of his epigrams brilliant.

HENRY WADE DUBOSE.

Spartanburg, S. C.

THE GOSPEL AT CORINTH. *By Richard Roberts, D. D.* Pp. 173. $1.75. The Macmillan Co., New York.

Dr. Roberts is pastor of the American Presbyterian Church in Montreal. He has given us in this book a series of seventeen sermons preached on various texts in 1st Corinthians. A liberal in theology, of scholarly attainments, with a wide and varied outlook, Dr. Roberts, though dealing little with matters of exegesis, has succeeded in catching something of the spirit of Paul's great epistle, and applying it very searchingly to our modern life. We cannot endorse all the author's views, but the book is always stimulating, and at times truly inspiring.

E. T. THOMPSON.

Union Theological Seminary.

CHRISTIAN LIFE.

"THE PRINCIPLES OF CHRISTIAN LIVING." *Gerald Binney Smith.* University of Chicago Press. Pp. 212. $2.00.

This book is what it purports to be: "A Hand Book of Christian Ethics." It discusses the place of ethics in human life, in the relation of Christianity to the non-Christian world and in the Christian's relation to the Church—the family, his life's work, recreation, his possessions, industrial problems and politics. It is done in a very practical and helpful way.

ERNEST THOMPSON.

Charleston, W. Va.

"THE CHALLENGE OF LIFE." *L. P. Jacks.* George H. Doran Co., N. Y. Pp. 102. $1.25.

Dr. Jacks' position in this book is that a man is at his best when facing difficulties. And this challenge he flings out to the individual, to society and to labor. The very problem that each has to face should bring out the best in him and so contribute to the solution of the problems. It is in the writer's well-known, helpful style.

ERNEST THOMPSON.

Charleston, W. Va.

MODERN DISCIPLESHIP AND WHAT IT MEANS. *By Edward S. Woods.* The Macmillan Company. Pages 189.

"This book was first published in 1911. After the fourth edition the Student Movement suggested that the opportunity might be taken to give the book a thorough revision, especially as it was written in the now pre-war days." The author declares he wrote the book in the first instance and he re-issues it now "because there seems to me so many Christians and semi-Christians in the Church and outside it who appear to be curiously unaware of the amazing richness of their religion. * * * Its main theme is the Christian's inner life and the illuminating experience of personal contact with God in Christ."

Some of the subjects dealt with in the book are, "The Meaning of Faith," "Friendship With God," "Bible Study," "Prayer," "Service," "The Modern Outlook."

The book is rich in suggestions to ministers. It is a splendid book to place in the hands of any disciple of Jesus Christ desiring a larger knowledge of the amazing richness of his religion. The author has written another book on "Every Day Religion." The present volume might also be called every day religion, for it deals with the every day problems of the Christian life in a most practical way.

CHAS. L. KING.

Richmond, Va.

"CHARACTER AND HAPPINESS." *By Alvin E. Magary.* Charles S. Scribner & Sons. Pp. 214. $1.50.

This volume is composed of addresses "to men and women who would find happiness and continuing usefulness in the pursuit of those ordinary practices of good common sense by which most of us must find the solutions of our problems."

The title of the two opening chapters indicate the drift of the book: "Self-Making" and "Purpose." The pages contain much that

is helpful and stimulating. I imagine, however, that they are sermon materials thrown into book form, and if this be true they constitute an added illustration of the need of deeper spiritual values in the pulpit of to-day. Pleasant essays are not a substitute for soul building spiritual messages.

DUNBAR H. OGDEN.

Mobile, Ala.

ROMAN CATHOLICISM AND THE KU KLUX KLAN. *By Charles E. Jefferson, D. D.* Fleming H. Revell Co. New York. Pp. 175. 25c.

This clear-cut, srtaightforward, Christian discussion of two organizations which are causing no little concern in America ought to have a very wide reading. There is no prejudice, no bitterness and no fear in it. But there is a world of truth in it about the Klan and Catholicism. One cannot help hoping that it may fall into the hands of Klansmen and Catohlics as well as into the hands of those who have been so exercised about both organizations.

J. G. VENABLE.

Chattanooga, Tenn.

BIOGRAPHY.

JOHN HENRY JOWETT, C. H., M. A., D. D. *By Arthur Porritt.* Doran, New York. 304 pages $2.50 net.

Many of the best modern books are biographies, especially in the field of Missions. The two outstanding religious biographies of the past two years are that of Alexander Whyte by Barbour (the price of which is now reduced to $3.00), and that of Jowett by Porritt, "the life story of a great preacher whose parish was the world."

Jowett was happy in his life and in his ministry. Now he is happy in his biographer, who writes frankly, but not in eulogy, as a religious journalist who enjoyed long years of intimate association with the master preacher of our day.

"Mr. Porritt is probably better qualified than any one else to write the definitive life of the famous preacher. He has retained the atmosphere of earlier days and scenes, and has added with discriminating care the personal details and characteristics which make such a volume of lasting value, ever fresh in interest and in inspiration."

This biographer makes liberal use of quotations from Jowett's writings, especially his letters to intimate friends. These quotations are almost invariably illuminating and helpful. Opening the book at random in ten different places I counted on these twenty

pages sixteen such excerpts, of varying length; I judge that such quotations comprise one-fourth of the book. They are wisely chosen and make one feel increasingly that this man of God was as good as he was great. Some of us had not understood that he was so human and lovable.

After tracing the life of Jowett for two hundred pages, every one of which is readable, the biographer devotes the latter portion of his book, almost one hundred pages, to more general considerations, such as "His Gospel" (this chapter is the best in the book, and alone it would be worth the cost of the whole), "His Methods," "In Lighter Moods" and "Characteristics."

Many of us find in biography the most fascinating and helpful reading for busy pastors, and so we hail Porritt's biography of Jowett as a beautiful gift from heaven.

ANDREW W. BLACKFORD.

Columbus, Ohio.

WILFRED GRENFELL, THE MASTER MARINER. *By Basil Matthews.* George H. Doran Co., New York. Pp. 178. Price $1.50.

Here is a thrilling story told by a captivating writer. As a tale of adventure on sea and ice it holds the reader spellbound. As the authentic life story of the famous doctor of the Labrador it is a bit of missionary biography of exceptional value. The healthy boy will devour its pages with avidity and wish that there were more of them. Older folks who have not lost their love for daring deeds and heroic self-sacrifice will be scarcely less delighted.

HENRY WADE DUBOSE.

Spartanburg, S. C.

"GREAT PREACHERS—AS SEEN BY A JOURNALIST." *By William G. Shepherd.* Fleming H. Revell & Company. $1.50. Pp. 190.

Having finished this arresting little book, I shall now be able to return to my work. Gossip grips us not merely because of the bad that is in it, but because of our interest in people. This is a volume of "good gossip," wholesome, refreshing, personal facts concerning eleven great preachers: Burrell, Fosdick, Stone, Williams, Straton, Cadman, Reisner, Jefferson, McConnell, Conwell, Morgan.

Mr. Shepherd concludes his foreword thus:

"No man on the street, in America, who looks into the work and activities of American clergymen as this secular writer and reporter has looked into the work of this handful of men can say truthfully that clergymen do not play a powerful influence in American life."

DUNBAR H. OGDEN.

Mobile, Ala.

MISSIONS.

THE WORLD'S LIVING RELIGIONS. *By Robert Ernest Hume, Ph. D.* Charles Scribner's Sons. Pp. 298. $1.75.

The author of this book belongs to a well-known missionary family, and was himself engaged in mission work in India when called to be professor of the History of Religions in Union Seminary, New York.

He has also occupied the position of exchange professor at the Universities of Bombay, and the Punjab, and as lecturer at the Hindu University at Benares and the Moslem University at Aligarh.

He has given us in many ways an excellent manual for the study of comparative religion.

After a chapter on each of the world's living religions, the book closes with a summary comparison of these religions.

Neither in this summary, nor in the chapter on Christianity, is there any intimation of atonement for sin by the death of Christ. He calls Christianity "the religion of the love of God and love of man as revealed in Jesus Christ," and seems to teach that salvation is to be obtained by imitating the example of its founder.

R. F. CAMPBELL.

Asheville, N. C.

RACE AND RACE RELATIONS. A CHRISTIAN VIEW OF HUMAN CONTACTS. *By Robert E. Speer.* Revell, New York. Price, $3.50. Pp. 434.

"The effort has been made," says the author in his preface, "to supply in this volume a source-book of material on the race question as well as a consistent and constructive statement of the Christian view." Dr. Speer has given here a digest of a vast amount of reading, presenting through hundreds of quotations the views of various schools of thought. But through it all he is forging a chain of evidence for the New Testament view, intimated, when Paul said, "God hath made of one blood all nations of men."

This is the source-book of the Missionary Education Movement's Study-Book, "Of One Blood." The average reader would prefer the briefer book. But the student who desires to go somewhat deeply into the subject will find the volume that we are reviewing a mine of interesting and important material, bearing upon the cause of world missions and problems of race relationship, so critically urgent at this juncture in history.

HENRY WADE DUBOSE.

Spartanburg, S. C.

"JAPAN FROM WITHIN." *By J. Ingram Bryan, M. A., M. Litt., Ph. D.* Frederick A. Stokes Company, Publishers. Pp. 288.

For sixteen years Dr. Bryan has been professor in Japanese colleges and universities. He speaks from first hand knowledge.

Written in a most readable style, this volume contains a wealth of information which every thoughtful American desires to have close at hand. Every phase of Japanese life—governmental, industrial, literary, religious—is presented succinctly and with a consummate skill.

Nowhere have I seen a more illuminating comparison of Shinto, Confucianism and Buddhism with each other and with Christianity.

"There is an increasing conviction among thinking minds in Japan that the religious future of the country lies with Christianity—Christianity will doubtless in time win its way even faster than it is doing to-day. But it will not be in any degree an Anglicized or an Americanized Christianity. A nation that has given already a host of martyrs to the Church may be trusted to guard the faith of the future."

DUNBAR H. OGDEN.

Mobile, Ala.

"THE ARAB AT HOME." *By Paul W. Harrison, M. D.* Thomas Y. Crowell & Company. Pp. 345.

In a day when pens and presses are engaged in a hectic race for fame and fortune, it is a refreshing experience to lay hold of a charmingly written book, brim full of first hand information on a subject of world interest.

We have here not only an intimate view of the Arab in Arabia, and in Mesopotamia, but a discriminating appraisal of Mohammedanism. Vividly is presented the contrast between Christianity and our "Western Heathenism"; each of which is seeking to conquer the Mohammedan world. Not only in America, but everywhere the supreme issue of to-day is the conflict between Christianity and this power-pleasure-mad-materialism of our "Western Civilization."

DUNBAR H. OGDEN.

Mobile, Ala.

THE MAN FROM AN AFRICAN JUNGLE. *W. C. Wilcox.* The Macmillan Company, New York. Pp. 248. $2.00.

This is an unusual book. It is a story of exploration and adventure, and the civilizing work of a missionary in Africa, crowded with incidents of universal human interest, more interesting than a novel. I read the book through on a Sunday afternoon and was unable to leave my chair until I had turned the last page.

ERNEST TRICE THOMPSON.

Union Theological Seminary.